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SUNDAY SCHOOL MANUAL

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THE

COMPLETE SUNDAY-SCHOOL MANUAL:

CONTAINING THE

BOSTON CATECHISM,

PRAYERS AT MASS,

Hymn-Book, Vespers, Psalms,

AND

HYMNS FOR BENEDICTION.

BOSTON:
PUBLISHED BY PATRICK DONAHOE,
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☞ WHEREAS a number of editions of our smaller Catechism have of late years been published without authority, and are now in circulation among the children of this Diocese, which are filled with faults and wrong quotations of holy Scripture, this is to certify. that the only edition which I approve of, and the circulation of which I authorize, is that to which I have affixed my signature and the seal of the Diocese of Boston

† BENEDICT, *Bp. Bn.*

BOSTON, *April* 4, 1843.

CITY OF WASHINGTON.

DAILY EXERCISES.

IN THE MORNING.

When *you awake, give your first thoughts to God, saying,* O my God! I give myself entirely to thee.

Getting out of bed, make the sign of the cross, and say, In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

When you are dressed, kneel down and say the following prayers:—

O my God! I adore and love thee with all my heart. I return thee thanks for the innumerable favors and benefits which I have received from thy infinite goodness and mercy, especially for having preserved me this last night.

O my God! who art amiable above all things, I am sorry for having offended thee; grant that I may spend this day well, and rather die than commit any mortal sin.

O my God! grant, I beseech thee, that whatever I do this day may be acceptable to thee; and vouchsafe to direct all my actions to thy honor and glory.

O holy Virgin! I put myself under thy protection, and beg the help of thy prayers.

O my good angel! be thou also my protector, and pray to God for me that I may do his holy will in all things.

The Lord's Prayer.

Our Father, who art in heaven! hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

The Angelical Salutation.

Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God! pray for us sinners, now, and at the hour of our death. *Amen.*

The Apostles' Creed.

I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and Life everlasting. *Amen.*

The Confiteor

I confess to Almighty God, to the blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the Holy Apostles, St.

Peter and St. Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles, St. Peter and St. Paul, and all the Saints, to pray to the Lord our God for me.

May the Almighty God have mercy on me, forgive me my sins, and bring me to everlasting life! *Amen.*

May the almighty and merciful Lord give me pardon, absolution, and remission of all my sins! *Amen.*

Before you begin your work, say, —

O my God! I offer to thee this work, which I am going about; vouchsafe to give it thy blessing.

DURING THE DAY.

Raise your mind to God from time to time, especially when you hear the clock strike, saying, — Blessed be the hours in which our Lord was born and crucified for us.

Or else say, —

Grant, O my God! that all the actions of this hour, and those of every moment of my life, may be to thy honor and glory.

As soon as you perceive you have fallen into any sin, ask pardon for it, saying, —

O my God! I am heartily sorry for having offended thee. I make a firm resolution, with the help of thy grace, never more to fall into this sin, to confess it, to do penance for it, and to avoid the occasions of it.

Before meals, say, —

Bless us, O Lord! and these thy gifts which we are about to receive from thy bounty, through Christ, our Lord. *Amen.*

After meals, say, —

We give thee thanks, O Almighty God! for all thy benefits, who livest and reignest world without end. *Amen.*

AT NIGHT.

Kneel down and say the following prayers: —

In the name of the Father, &c.

O Almighty and Eternal God! prostrate at the feet of thy holy and awful Majesty, I adore thee with all possible respect. I believe, and hold for certain, all thou hast revealed to thy holy Church. I hope in thy infinite goodness and mercy, and I love thee with all my heart.

O my God! I give thee thanks, through Jesus Christ, my only hope, for all the favors thou hast pleased to bestow on me, especially for creating me to thy own image and likeness, for redeeming me with thy Son's precious blood, for making me a Christian, and preserving me this day. Therefore, I beseech the blessed Virgin, and all the Saints, to give thee thanks for me, forever and ever. *Amen.*

O my God! give me grace to know wherein I have offended thee, and give me a perfect sorrow for my sins.

Here you must pause a little, to see what sins you may have committed, calling to mind the thoughts, words, actions, and omissions of the day; then ask pardon for the faults you have discovered, saying, —

Because all these sins displease thee, O Sovereign Goodness! I am heartily sorry for having committed them; I most humbly ask pardon for them, and promise, by the help of thy grace, not only to avoid the like faults for the future, but also to do penance for them.

I can do nothing without thee; assist me, O Lord! destroy, by thy merciful power, this wicked inclination, which prompts me to evil, and preserve me from all relapses.

O most holy Virgin! who hast had the happiness of being the mother of God, be a mother to me; pray for me now, and at the hour of my death.

O my good angel! whom God has appointed to be my guardian, enlighten me, protect me, and guard me in all my actions. *Amen.*

Our Father, &c. Hail, Mary, &c. I believe in God, &c. I confess to Almighty God, &c. p. 4.

An Act of Faith.

O my God! I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them, who canst neither deceive nor be deceived.

An Act of Hope.

O my God! relying upon thy goodness and promises, I hope to obtain pardon for my sins, and life everlasting, through the merits of Jesus Christ my Lord and Redeemer.

An Act of Love.

O my God! I love thee above all things with my whole heart and soul, because thou art infinitely amiable and deserving of all love; I love also my neighbor as myself, for the love of thee; I forgive

all who have injured me, and ask pardon of all whom I have injured.

Act of Contrition.

O my God! I am most heartily sorry for all my sins, and I detest them above all things from the bottom of my heart because they displease thee, my God! who art most deserving of all my love for thy most amiable and adorable perfections; and I firmly purpose, by thy holy grace, never more to offend thee, and to do all that I can to atone for my sins.

Before Catechism.

In the name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Blessed be the holy and undivided Trinity, now and forever. *Amen.*

Come, O Holy Spirit! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they will be created.
R. And thou wilt renew the face of the earth.

Let us pray.

O God! who, by the light of the Holy Ghost, didst instruct the hearts of the faithful, give us, by this same Holy Spirit, a love and relish of what is right and just, and a constant enjoyment of his comforts, through Jesus Christ our Lord, who with thee, in the unity of the same Holy Ghost, liveth and reigneth one God forever and ever. *Amen.*

After Catechism.

Lord Jesus Christ, Son of the living God! we beseech thee, through thy holy cross and passion,

through thy death and glorious resurrection, be gracious and merciful unto us, and all sinners. O Jesus! hear us; O Jesus! save us; O Jesus! have mercy upon us; strengthen our faith; increase our hope, and make us perfect in the love of God and of our neighbor; that in this life we may serve thee alone in true justice, and forever extol and praise thee, with all the saints, in heaven. *Amen.*

CATECHISM.

PART FIRST.

CHAPTER I.

QUESTION. *Who made you?*
ANSWER. GOD.
Q. Why did he make you?
A. That I might know him, love him, and serve him in this world, and be happy with him forever in the next.
Q. To whose likeness did he make you?
A. To his own image and likeness.
Q. Is this likeness in your body or in your soul?
A. In my soul.
Q. In what is your soul like to God?
A. Because my soul is a spirit endowed with understanding and free will, and is immortal, that is to say, can never die.
Q. In what else is your soul like to God?
A. Because, as in God there are three persons and one God, so in man there is one soul and three powers.
Q. Which are the three powers?
A. Will, memory, and understanding.
Q. Which must we take most care of, our body or our soul?
A. Of our soul.
Q. Why so?

A. Because, "What doth it profit a man, if he gain the whole world, and lose his own soul?" St. Matt. xvi. 26.

Q. What must we do to save our soul?

A. We must worship God by faith, hope, and charity; that is, we must believe in him, hope in him, and love him with all our heart.

Q. How shall we know the things which we are to believe?

A. From the Catholic Church of God, which he has established by innumerable miracles, and illustrated by the lives and deaths of innumerable Saints.

CHAPTER II.

THE APOSTLES' CREED.

Q. What are the chief things which God teaches?

A. They are contained in the Apostles' Creed.

Q. Say the Creed.

A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he arose again from the dead; he ascended into heaven, sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the Holy Catholic Church; the Communion of Saints; the Forgiveness of Sins; the Resurrection of the Body, and Life everlasting. *Amen.*

Q. What is the FIRST ARTICLE *of the Apostles' Creed?*

A. I believe in God, the Father Almighty, Creator of heaven and earth.

Q. What is God?

A. He is the Maker and Lord of heaven and earth.

Q. Why is he called Almighty?

A. Because he can do all things whatsoever he pleases, and nothing is hard or impossible to him.

Q. Why is he called the Creator of heaven and earth?

A. Because he made heaven and earth, and all things, out of nothing, by his only word.

Q. Had God any beginning?

A. No; he always was, and always will be.

Q. Where is God?

A. God is every where.

Q. Does God know and see all things?

A. Yes, he does know and see all things?

Q. Has God a body?

A. No; God has no body; he is a pure spirit.

Q. Are there more Gods than one?

A. No; there is but one God.

Q. Are there more persons than one in God?

A. Yes; in God there are three persons.

Q. Which are they?

A. God the Father, God the Son, and God the Holy Ghost.

Q. Are they not three Gods?

A. No; the Father, the Son, and the Holy Ghost are all one and the same God.

Q. Which is the SECOND ARTICLE?

A. And in Jesus Christ, his only Son, our Lord.

Q. What do you believe of Jesus Christ?

A. I believe he is the Son of God, the second person of the blessed Trinity, true God and true man.

Q. Why is he true God?

A. Because he is the true and only Son of God

the Father, born of him before all ages, and perfectly equal to him.

Q. Why is he true man?

A. Because he is the true Son of the blessed Virgin Mary, and has a body and soul like ours.

Q. Was he always both God and man?

A. He was always God, equal to his Father, from all eternity; but he was not always man, but only from the time he came down from heaven for our redemption.

Q. Why was he made man?

A. To save us from sin and hell.

Q. Which is the THIRD ARTICLE?

A. Who was conceived of the Holy Ghost, born of the Virgin Mary.

Q. How was the Son of God made man?

A. He was conceived and made man by the power of the Holy Ghost, in the womb of the Virgin Mary, without having any man for his father.

Q. Where was our Savior born?

A. In a stable at Bethlehem.

Q. On what day was our Savior born?

A. On Christmas day.

Q. Which is the FOURTH ARTICLE?

A. Suffered under Pontius Pilate, was crucified, dead, and buried.

Q. What did Jesus Christ suffer?

A. A bloody sweat, whipping at the pillar, crowning with thorns, and the carriage of his cross.

Q. What else?

A. He was nailed to a cross, and died upon it, between two thieves.

Q. Why did he suffer?

A. For our sins.

Q. On what day did he suffer?

A. On Good Friday.

Q. Where did he suffer?

A. On Mount Calvary.

Q. Why do we make the sign of the cross?

A. To put us in mind of the blessed Trinity, and that the second person became man, and died on the cross.

Q. What puts us in mind of the blessed Trinity when we make the sign of the cross?

A. These words: "In the name of the Father, and of the Son, and of the Holy Ghost."

Q. What puts us in mind that Christ became man, and suffered on a cross?

A. The very making of, or signing ourselves with, the sign of the cross.

Q. Which is the FIFTH ARTICLE?

A. He descended into hell; the third day he arose again from the dead.

Q. Whither did the soul of our Savior go after his death?

A. His soul went down into that part of hell called Limbo.

Q. What do you mean by Limbo?

A. I mean a place of rest where the souls of the Saints were.

Q. Did none go up to heaven before our Savior?

A. No; they expected him to carry them up thither.

Q. What means, The third day he arose again from the dead?

A. It means, that after he was dead, he raised himself to life again the third day.

Q. On what day did Christ rise again from the dead?

A. On Easter day.

Q. Which is the SIXTH ARTICLE?

A. He ascended into heaven; sitteth at the right hand of God, the Father Almighty.

Q. When did our Savior go up into heaven?

A. Forty days after he rose again.

Q. Why is he said to sit at the right hand of God the Father? Has God the Father any hands?

A. No; but the meaning of these words is, that Christ, as God, is equal to his Father; and as man, is in the highest place in heaven.

Q. On what day did our Savior go up to heaven?

A. On Ascension day.

Q. Which is the SEVENTH ARTICLE?

A. From thence he shall come to judge the living and the dead.

Q. Will Christ come again?

A. Yes; he will come down from heaven, at the last day, to judge all men.

Q. What are the things he will judge?

A. All our thoughts, words, works, and omissions.

Q. What will he say to the wicked?

A. "Depart from me, ye cursed, into everlasting fire." St. Matt. xxv. 41.

Q. What will he say to the just?

A. "Come, ye blessed of my Father, possess the kingdom prepared for you." St. Matt. xxv. 34.

Q. Will not every man be judged at his death, as well as at the last day?

A. Yes; he will.

Q. Which is the EIGHTH ARTICLE?

A. I believe in the Holy Ghost.

Q. Who is the Holy Ghost?

A. He is the third person of the blessed Trinity.

Q. From whom does he proceed?

A. From the Father and the Son.

Q. Is he equal to them?

A. Yes; he is the same Lord and God as they are.

Q. When did the Holy Ghost come down upon the Apostles in fiery tongues?

A. On Whit-Sunday.

Q. Why did he come upon them?

A. To enable them to preach the Gospel, and to plant the Church.

Q. Which is the NINTH ARTICLE ?

A. The Holy Catholic Church, the Communion of Saints.

Q. What is the Catholic Church?

A. All the faithful under one head.

Q. Who is the head?

A. Christ Jesus our Lord.

Q. Has the Church any visible head on earth?

A. Yes; the Bishop of Rome, who is the successor of St. Peter, and is commonly called the Pope.

Q. Has the Church of Christ any marks, by which we may know it?

A. Yes; it has these four marks: it is *One*, it is *Holy*, it is *Catholic*, it is *Apostolic.*

Q. How is the Church One ?

A. Because all its members agree in *one* faith and all in *one* communion, and are all under *one* head.

Q. How is the Church Holy ?

A. By teaching a *holy* doctrine, by inviting all to a *holy* life, and by the eminent *holiness* of so many thousands of her children.

Q. How is the Church Catholic, *or* Universal ?

A. Because she subsists in *all* ages, teaches *all* nations, and maintains *all* truth.

Q. How is the Church Apostolic?

A. Because she comes down by a perpetual succession from the *Apostles* of Christ; and has her doctrine, her orders, and her mission from them.

Q. Can the Church err in what she teaches?

A. No; she cannot err in matters of faith.

Q. Why so?

A. Because Christ has promised that "the gates of hell shall not prevail against" his Church; that the Holy Ghost shall teach her all truth; and He himself will abide with her forever.

Q. What is meant by the Communion of Saints ?

A. That in the Church of God there is a communion of all holy persons in all holy things.

Q. And have we any communion with the Saints in heaven?

A. Yes; we communicate with them as our fellow-members under the same head, Christ Jesus, and we are helped by their prayers.

Q. And are the souls in Purgatory helped by our prayers?

A. Yes; they are.

Q. What do you mean by Purgatory?

A. A middle state of souls, suffering for a time on account of their sins.

Q. In what cases do souls go to Purgatory?

A. When they die in less sins, which we call venial; or when they have not satisfied the justice of God for former transgressions.

Q. How do you prove there is a Purgatory?

A. Because the Scripture often teaches that "God will render to every man according to his works," and that "nothing defiled can enter heaven," and that some Christians "shall be saved, yet so as by fire." 1 Cor. iii. 15.

Q. Which is the TENTH ARTICLE?

A. The forgiveness of sins.

Q. To whom has Christ given power to forgive sins?

A. To the Apostles, and their successors, the Bishops and Priests of the Church.

Q. By what Sacraments are sins forgiven?

A. By Baptism and Penance.

Q. What is sin?

A. Any thought, word, deed, or omission against the law of God.

Q. What is original sin?

A. It is the sin in which we were born.

Q. How came we to be born in sin?

A. By Adam's sin, when he ate the forbidden fruit.

Q. What is actual sin?

A. It is the sin we commit ourselves.

Q. What is mortal sin?

A. That which kills the soul, and deserves hell.

Q. How does mortal sin kill the soul?

A. By destroying the life of the soul, which is the grace of God.

Q. What is venial sin?

A. That which does not kill the soul, yet displeases God.

Q. Which is the ELEVENTH ARTICLE?

A. The Resurrection of the Body.

Q. What means the Resurrection of the Body?

A. That we shall rise again with the same bodies at the day of judgment.

Q. Which is the TWELFTH ARTICLE?

A. Life everlasting.

Q. What means life everlasting?

A. That the good shall live forever happy in heaven.

Q. What is the happiness of heaven?

A. To see, love, and enjoy God forever.

Q. And shall not the wicked live forever?

A. Yes; they shall be punished forever in the flames of hell.

CHAPTER III.

THE LORD'S PRAYER.

Q. Will faith alone save us?

A. No; it will not without good works.

Q. Can we do any good towards the salvation of ourselves?

A. No; we cannot, without the help of God's grace.

Q. How may we obtain God's grace?

A. By prayer.

Q. What is prayer?

A. It is the raising up of our minds to God, whereby we beg for good things, and to be freed from evil.

Q. What think you of those who at their prayers think not of God, nor of what they say?

A. If these distractions are wilful, such prayers, instead of pleasing God, offend him.

Q. Which is the best of all prayers?

A. The Lord's prayer.

Q. Who made the Lord's prayer?

A. Christ, our Lord.

Q. Say the Lord's prayer.

A. Our Father, who art in heaven! hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation; but deliver us from evil. *Amen.*

Q. Who is it that is here called our Father?

A. God, who made us all, and who, by his grace, is, in a special manner, the Father of all good Christians.

Q. Why do you say our *Father, and not* my *Father?*

A. Because we do not pray for ourselves alone, but for all others.

Q. What do we pray for, when we say, Hallowed be thy name?

A. That God may be honored and served by all his creatures.

Q. What means, Thy kingdom come?

A. That God would come, and reign in all our hearts by his grace, and bring us hereafter to his heavenly kingdom.

Q. What means, Thy will be done on earth, as it is in heaven?

A. That God would enable us, by his grace, to do his will in all things, as the blessed do it in heaven.

Q. What means, Give us this day our daily bread?

A. We beg all necessaries for soul and body.

Q. What means, Forgive us our trespasses, as we forgive them who trespass against us?

A. We beg that God will forgive us our sins, as we forgive others their injuries against us.

Q. What means, Lead us not into temptation?

A. That God would give us grace not to yield to temptation.

Q. What means, Deliver us from evil?

A. We beg that God would free us from all evil of soul and body.

Q. May we desire the Saints and Angels to pray for us?

A. Yes; we may.

Q. How do you prove that Saints and Angels hear us?

A. Because "There shall be joy before the Angels of God upon one sinner doing penance." Luke xv. 10.

Q. What is the prayer to our blessed Lady which the Church teaches us?

A. The Hail Mary.

Q. Say the Hail Mary.

A. Hail, Mary, full of grace! the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God! pray for us sinners, now, and at the hour of our death. *Amen.*

Q. How many parts are there in the Hail Mary?

A. Three parts.

Q. Who made the two first parts?

A. The Angel Gabriel and St. Elizabeth, inspired by the Holy Ghost.

Q. Who made the third part?

A. The Church of God, against those who denied the Virgin Mary to be the mother of God.

Q. Why say you the Hail Mary so often?

A. To put us in mind of the Son of God being made man for us.

Q. For what other reason?

A. To honor the Blessed Virgin Mother of God, and to beg her prayers for us.

CHAPTER IV.

THE TEN COMMANDMENTS.

1. And the Lord spoke all these words: —
2. I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt not have strange gods before me.
4. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth.
5. Thou shalt not adore them, nor serve *them:* I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me;
6. And showing mercy unto thousands to them that love me and keep my commandments.
7. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.
8. Remember that thou keep holy the Sabbath day.
9. Six days shalt thou labor, and shalt do all thy works.
10. But on the seventh day is the Sabbath of the

Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy beast, nor the stranger that is within thy gates.

11. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

12. Honor thy father and thy mother, that thou mayest be long-lived upon the land which the Lord thy God will give thee.

13. Thou shalt not kill.

14. Thou shalt not commit adultery.

15. Thou shalt not steal.

16. Thou shalt not bear false witness against thy neighbor.

17. Thou shalt not covet thy neighbor's house; neither shalt thou desire his wife, nor his servant, nor his handmaid, nor his ox, nor his ass, nor any thing that is his. Exod. xx.

Q. How many commandments are there?

A. Ten.

Q. Who gave the commandments?

A. God himself in the old law; and Christ confirmed them in the new.

Q. Which is the FIRST *commandment?*

A. "I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth. Thou shalt not adore them, nor serve them." Exod. xx. 2.

Q. What are we commanded by this?

A. To believe, hope in, love, and serve one true and living God, and no more.

Q. What is forbidden by this commandment?

A. To worship false gods or idols; or to give any thing else whatsoever the honor which belongs to God.

Q. What else is forbidden by this commandment?

A. All false religions; all dealings with the Devil; and inquiring after things to come, or secret things, by fortune tellers or superstitious practices.

Q. What else?

A. All charms, spells, and heathenish observations of omens, dreams, and such like fooleries.

Q. Does this commandment forbid the making of images?

A. It forbids making them so as to adore and serve them; that is, it forbids making them our gods.

Q. Does this commandment forbid all honor and veneration of Saints and Angels?

A. No; we are to honor them as God's special friends and servants; but not with the honor which belongs to God.

Q. And is it allowable to honor relics, crucifixes, and holy pictures?

A. Yes; with an inferior and relative honor, as they relate to Christ and his Saints; and are memorials of them.

Q. May we then pray to relics and images?

A. No; by no means, for they have no life or sense to hear or help us.

Q. What is the SECOND *commandment?*

A. "Thou shalt not take the name of the Lord thy God in vain."

Q. What are we commanded by the second commandment?

A. To speak with reverence of God and all holy things, and to keep our lawful oaths and vows.

Q. What are we forbidden by it?

A. All false, rash, unjust, and unnecessary oaths, as also cursing, blaspheming, and profane words.

Q. What is the THIRD *commandment?*

A. "Remember that thou keep holy the Sabbath day."

Q. What are we commanded by this?

A. To spend the Sunday in prayer and other religious duties.

Q. What do you mean by religious duties?

A. I mean such as hearing Mass, receiving the Sacraments, reading good books, &c.

Q. What are we forbidden by this commandment?

A. All unnecessary work and sinful profanation of the Lord's day.

Q. What is the FOURTH *commandment?*

A. "Honor thy Father and thy Mother."

Q. What are we commanded by the fourth commandment?

A. To love, honor, and obey our parents in all that is not sin.

Q. Are we commanded to obey only our father and mother?

A. Not only them, but also our Bishops, Pastors, Magistrates, and Masters.

Q. What is forbidden by this commandment?

A. All contempt, stubbornness, and disobedience to our lawful superiors.

Q. And what is the duty of parents and other superiors?

A. To take proper care of all under their charge, and to bring up their children in the fear of God.

Q. What is the FIFTH *commandment?*

A. "Thou shalt not kill."

Q. What does the fifth commandment forbid?

A. All wilful murder, hatred, and revenge.

Q. Does it forbid striking?

A. Yes; and also anger, quarrelling, and injurious words.

Q. What else?

A. Giving scandal and bad example.

Q. What is the SIXTH *commandment?*

A. "Thou shalt not commit adultery."

Q. What is forbidden by this?

A. All kinds of sins of uncleanness with another's wife or husband.

Q. What else?

A. All other kinds of immodesties, by kisses, touches, looks, words, and actions.

Q. And what do you think of immodest plays and comedies?

A. They are also forbidden by this commandment; and it is sinful to be present at them.

Q. What is the SEVENTH *commandment?*

A. "Thou shalt not steal."

Q. What is forbidden by this commandment?

A. All unjust taking away or keeping what belongs to others.

Q. What else?

A. All manner of cheating in buying or selling, or any other way of wronging our neighbors.

Q. Must we restore ill-gotten goods?

A. Yes; if we are able, or else the sin will not be forgiven; we must also pay our debts.

Q. What is the EIGHTH *commandment?*

A. "Thou shalt not bear false witness against thy neighbor."

Q. What is forbidden by this commandment?

A. All false testimonies, rash judgments, and lies.

Q. What else?

A. All backbiting and detraction, or words and speeches by which our neighbor's honor or reputation is in any ways hurt.

Q. What is he bound to do who has injured his neighbor by speaking ill of him?

A. He must make him satisfaction, and restore his good name as far as he is able.

Q. What is the NINTH *commandment?*

A. "Thou shalt not covet thy neighbor's wife."

Q. What is forbidden by this?

A. All lustful thoughts and desires, and all wilful pleasures in the irregular motions of concupiscence.

Q. What is the TENTH *commandment?*

A. "Thou shalt not covet thy neighbor's goods."

Q. What is forbidden by this?

A. All covetous thoughts and unjust desires of our neighbor's goods and profits.

CHAPTER V.

THE COMMANDMENTS OF THE CHURCH.

Q. Are we bound to obey the commandments of the Church?

A. Yes; because Christ has said to the Pastors of his Church, "He that heareth you, heareth me; and he that despiseth you, despiseth me." St. Luke x. 16.

Q. How many are the commandments of the Church?

A. Chiefly six.

Q. Which are they?

A. 1st. To hear Mass, and to rest from servile works on Sundays and Holydays of obligation.

2d. To keep fast in Lent, the Ember days, the Fridays in Advent, and eves of certain Festivals; and to abstain from flesh on Fridays, and on other appointed days of abstinence.

3d. To confess our sins to our Pastor, or other person duly authorized, at least once a year.

4th. To receive the blessed Sacrament at Easter, or thereabout.

5th. To pay tithes to our Pastors.

6th. Not to marry within certain degrees of kindred; nor privately without witnesses; nor to solemnize marriage at certain prohibited times.

Q. Why does the Church command us to fast?

A. That by fasting we may satisfy God for our sins.

Q. At what age do persons begin to be obliged to confession?

A. When they come to the use of reason, so as to be capable of mortal sin, which is generally supposed to be about the age of seven years.

Q. At what time do they begin to be obliged to communion?

A. When they are sufficiently capable of knowing these sacred mysteries, and of discerning the body of our Lord.

Q. Are we bound to maintain our Pastors?

A. Yes, we are; because St. Paul says, "*They who serve the Altar partake with the Altar;*" and again, "*They who preach the Gospel should live of the Gospel.*" 1 Cor. ix. 13, 14.

CHAPTER VI.

THE SACRAMENTS.

Q. What is a Sacrament?

A. An outward sign of inward grace, or a sacred and mysterious sign and ceremony ordained by Christ, by which grace is conveyed to our souls.

Q. Do all Sacraments give grace?

A. Yes; if we are duly prepared.

Q. Whence have the Sacraments the power of giving grace?

A. From Christ's precious blood.

Q. Is it a great happiness to receive the Sacraments worthily?

A. Yes; it is the greatest happiness in this world.

Q. How many Sacraments are there?

A. These seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. What is Baptism?

A. It is a Sacrament by which we are made Christians, children of God, and heirs of heaven, and are cleansed from original sin, and also from actual sins, if we be guilty of any.

Q. How is Baptism given?

A. By pouring water on the person to be baptized, with the words ordained by Christ.

Q. Which are the words to be said at the time the water is poured?

A. I baptize thee "in the name of the Father, and of the Son, and of the Holy Ghost." St. Matt. xxviii. 19.

Q. What do we promise by Baptism?

A. To renounce the devil, with all his works and pomps.

Q. What is Confirmation?

A. It is a Sacrament, in which, by the imposition of the Bishop's hands, we receive the Holy Ghost, in order to make us strong and perfect Christians and Soldiers of Jesus Christ.

Q. How does the Bishop administer this Sacrament?

A. He prays that the Holy Ghost may come down upon us, and makes the sign of the cross with chrism on our foreheads.

Q. What is the Holy Eucharist?

A. It is the true body and blood of Christ, under the appearance of bread and wine.

Q. Why has Christ given himself to us in this Sacrament?

A. To feed and nourish our souls, and to enable us to perform all Christian duties.

Q. How is the bread and wine changed into the body and blood of Christ?

A. By the power of God, to whom nothing is hard or impossible, and by the words of Jesus Christ spoken by the Priest in the Mass.

Q. How must we prepare ourselves to receive the blessed Sacrament?

A. We must be in a state of grace, and be fasting from midnight.

Q. Is it a great sin to receive unworthily?

A. Yes, it is; "he that eateth and drinketh unworthily, eateth and drinketh judgment to himself." 1 Cor. xi. 29.

Q. What is it to receive unworthily?

A. To receive in mortal sin.

Q. What is the Mass?

A. It is the unbloody sacrifice of the body and blood of Christ.

Q. What are the ends for which we are to offer up this sacrifice?

A. 1st. For God's honor and glory. 2dly. In thanksgiving for all his benefits, and as a perpetual memorial of the passion and death of his Son. 3dly. For obtaining pardon for our sins. And, 4thly. For obtaining all graces and blessings through Jesus Christ.

Q. How must we hear Mass?

A. With great devotion and attention.

Q. What is the Sacrament of Penance?

A. It is a Sacrament in which the sins are forgiven which we have committed after Baptism.

Q. How are sins forgiven in the Sacrament of Penance?

A. By the Priest's Absolution, joined with Contrition, Confession, and Satisfaction.

Q. How do you prove that the Priest has power to absolve sinners, if they be truly penitent?

A. From the words of Christ, "Whose sins you shall forgive, they are forgiven them; and whose

sins you shall retain, they are retained." St. John xx. 23.

Q. What is Contrition?

A. A hearty sorrow for our sins; by which we have offended so good a God, with a firm purpose of amendment.

Q. What is a firm purpose of amendment?

A. It is a resolution, by the grace of God, not only to avoid sin, but also the occasion of it.

Q. Why are we to be sorry for our sins?

A. The chief and best motive to be sorry for our sins is the love of God, who is infinitely good in himself and infinitely good to us; and therefore we ought to be exceedingly grieved for having offended him.

Q. What other motives have we to be sorry for our sins?

A. Because by them we lose heaven and deserve hell.

Q. How may we obtain this hearty contrition and sorrow for our sins?

A. We must earnestly beg it of God, and make use of such considerations and meditations as may move us to it.

Q. What is Confession?

A. It is to accuse ourselves of all our sins to a Priest.

Q. What if one wilfully conceal a mortal sin in Confession?

A. He commits a great sin by telling a lie to the Holy Ghost, and makes his confession nothing worth.

Q. What must we do that we may leave out no sin in Confession?

A. We must carefully examine our consciences upon the ten commandments, the seven deadly sins, &c.

Q. How many things, then, have we to do by way of preparation before Confession?

A. Four things: 1. We must heartily pray to God for his grace to help us. 2. We must carefully examine our consciences. 3. We must beg pardon of God, and be very sorry from our hearts for having offended him. And, 4. We must resolve to renounce our sins, and begin a new life for the future.

Q. What is Satisfaction?

A. It is doing the Penance given by the Priest.

Q. What is an Indulgence?

A. It is a releasing of temporal punishment, which often remains due to sin after the guilt has been remitted by the Sacrament of Penance.

Q. What is Extreme Unction?

A. It is a Sacrament that gives grace to die well.

Q. When is this Sacrament given?

A. When we are in danger of death by sickness.

Q. What Scripture have you for this Sacrament?

A. "Is any man sick among you? let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man. And the Lord shall raise him up. And if he be in sins, they shall be forgiven him." St. James v. 14, 15.

Q. What is Holy Order?

A. It is a Sacrament by which Bishops, Priests, &c., are ordained and receive grace and power to perform the duties belonging to their charge.

Q. What is Matrimony?

A. It is a Sacrament which gives grace to the married couple to love one another, and bring up their children in the fear of God.

CHAPTER VII.

OF THE VIRTUES AND VICES, ETC.

Q. How many are the Theological Virtues?

A. Three: Faith, Hope, and Charity.

Q. What is Faith?

A. It is a gift of God infused into our souls, by which we believe, without doubting, all that he has taught and the Church proposes, because God can neither deceive nor be deceived.

Q. What is Hope?

A. It is a gift of God, by which, relying on his promises, and power to fulfil them, we hope for eternal salvation, and all things necessary for obtaining it.

Q. What is Charity?

A. It is a gift of God, by which we love him above all things, because he is infinitely good; and we love our neighbor as ourselves, for God's sake.

Q. Which are the two precepts of Charity?

A. 1. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind." 2. "And thy neighbor as thyself." St. Luke x. 27.

Q. Say the seven corporal works of mercy.

A. 1. To feed the hungry; 2. To give drink to the thirsty; 3. To clothe the naked; 4. To visit and ransom the captives; 5. To harbor the harborless; 6. To visit the sick; 7. To bury the dead.

Q. Say the seven spiritual works of mercy.

A. 1. To admonish the sinner; 2. To instruct the ignorant; 3. To counsel the doubtful; 4. To comfort the sorrowful; 5. To bear wrongs patiently; 6. To forgive all injuries; 7. To pray for the living and the dead.

Q. Say the eight beatitudes.

A. 1. Blessed are the poor in spirit, for theirs is the kingdom of heaven; 2. Blessed are the meek, for they shall possess the land; 3. Blessed are they that mourn, for they shall be comforted; 4. Blessed are they that hunger and thirst after justice, for they shall be filled; 5. Blessed are the merciful, for they shall obtain mercy; 6. Blessed are the clean of heart, for they shall see God; 7. Blessed are the peace-makers, for they shall be called the children of God; 8. Blessed are they that suffer persecution for justice' sake, for theirs is the kingdom of heaven.

Q. How many are the cardinal virtues?

A. Four: Prudence, Justice, Fortitude, and Temperance.

Q. How many are the gifts of the Holy Ghost?

A. Seven: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the fear of our Lord.

Q. How many are the fruits of the Holy Ghost?

A. Twelve: 1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Continency; 12. Chastity.

Q. Say the seven deadly sins.

A. 1. Pride; 2. Covetousness; 3. Lust; 4. Wrath; 5. Gluttony; 6. Envy; 7. Sloth.

Q. Say the contrary virtues.

A. 1. Humility; 2. Liberality; 3. Chastity; 4. Meekness; 5. Temperance; 6. Brotherly Love; 7. Diligence.

Q. Say the six sins against the Holy Ghost.

A. 1. Presumption of God's mercy; 2. Despair; 3. Impugning the known truth; 4. Envy at another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Q. Say the four sins crying to heaven for vengeance.

A. 1. Wilful murder; 2. Sodomy; 3. Oppression of the poor; 4. Defrauding laborers of their wages.

Q. Say the nine ways of being accessory to another person's sins.

A. 1. By Counsel; 2. By Command; 3. By Consent; 4. By Provocation; 5. By Praise or Flattery; 6. By Concealment; 7. By Partaking; 8. By Silence; 9. By defence of ill done.

Q. Say the three eminent good works.

A. 1. Alms Deeds; 2. Prayer; 3. Fasting.

Q. Say the three evangelical counsels.

A. 1. Voluntary Poverty; 2. Perpetual Chastity; 3. Entire Obedience.

Q. Say the four last things to be remembered.

A. 1. Death; 2. Judgment; 3. Heaven; 4. Hell.

END OF PART FIRST.

CATECHISM

PART SECOND.

FULLER INSTRUCTIONS TO PREPARE CHILDREN FOR THE SACRAMENTS OF PENANCE, CONFIRMATION, AND THE HOLY EUCHARIST.

CHAPTER I.

THE SACRAMENT OF PENANCE.

Q. What is the Sacrament of Penance?

A. It is a Sacrament in which the sins are forgiven which we have committed after Baptism.

Q. How many parts has the Sacrament of Penance?

A. It has three parts, viz.: Contrition, Confession, and Satisfaction.

Q. Is the Sacrament of Penance necessary for Salvation?

A. Yes; it is for all those who have committed any mortal sin after Baptism.

Q. What must one do in danger of death, who cannot receive this Sacrament?

A. He must have at least a great desire to receive it, and excite in his heart an act of perfect contrition.

CHAPTER II.

OF CONTRITION.

Q. What is Contrition?

A. It is a hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

Q. What are the marks of a firm purpose of amendment?

A. The marks of a firm purpose of amendment are, 1. A change of life; 2. Avoiding the occasions that commonly lead us to sin; 3. Laboring to destroy our evil habits.

Q. How many qualities ought Contrition to have?

A. It should have four qualities; it should be interior, supernatural, universal, and sovereign.

Q. What is meant by INTERIOR?

A. That is, it should exist in the heart, and be sincere; otherwise it would be only hypocrisy.

Q. What is meant by SUPERNATURAL?

A. That is, it should be produced in the heart by a motive of faith and the grace of the Holy Ghost, and not by any motive of nature.

Q. What is meant by UNIVERSAL?

A. That is, it should extend to all our sins — at least, to all mortal sins.

Q. What is meant by SOVEREIGN?

A. That is, we ought to be more grieved for having offended God than for all the other evils that could happen to us.

Q. How many kinds of Contrition are there?

A. Two kinds: Perfect Contrition, and Imperfect Contrition, commonly called Attrition.

Q. What is perfect Contrition?

A. A hearty sorrow for having offended God, because he is sovereignly good.

Q. What effect has it?

A. It has the effect of justifying the sinner by itself and before absolution, yet with the desire and obligation of receiving it.

Q. What is Attrition?

A. It is a hearty sorrow for having offended God, through the shame of having committed sin, or the fear of receiving its punishment.

Q. What punishment is it we fear by Attrition?

A. The eternal pains of hell.

Q. Ought we to be satisfied with Attrition in the Sacrament of Penance?

A. No; it is much better to excite in ourselves, as far as we are able, perfect Contrition.

Q. When should we make acts of Contrition in preparing ourselves for Confession?

A. We should make them, 1st. In our examen of conscience; 2dly. When we are upon the point of presenting ourselves to the Priest; 3dly. When the Priest is in the act of giving us absolution.

CHAPTER III.

OF CONFESSION.

Q. What is Confession?

A. Confession is the accusation of all our sins to a Priest, in order to obtain absolution of them.

Q. How must we declare our sins?

A. We must declare their number, their different species, and their considerable circumstances.

Q. Must we declare them all?

A. Yes, we must declare all; for, if we were to conceal wilfully any mortal sin, we should not obtain the remission of any, and should, besides, commit a sacrilege.

Q. What must we do to obtain an exact knowledge of all our sins?

A. We must carefully examine our consciences upon the commandments of God and of the Church, and see in what we have sinned upon each of these commandments.

Q. In what sentiments should we place ourselves upon our knees before the Priest, when we are going to Confession?

A. In the sentiments of a criminal who is about to offer honorable amends to God, viewing Jesus Christ in the person of the Priest.

Q. How ought we to begin our Confession?

A. Having made the sign of the cross, we should say, *Bless me, father, for I have sinned;* then recite the *I confess to Almighty God*, &c., as far as *through my fault.*

Q. What should we do next?

A. We should inform the Priest, when we confessed last, whether we then received absolution, and whether we complied with the penance enjoined.

Q. How ought we to accuse ourselves of our sins?

A. We ought to accuse ourselves of them with much sincerity and humility, and to begin by those we have most difficulty in declaring.

Q. What should we do when the confessor puts us questions?

A. We should answer them clearly and with simplicity.

Q. Is it good to repeat sometimes the accusations of our former sins?

A. Yes; and this is sometimes even necessary to receive absolution, when we do not find elsewhere sufficient matter.

Q. What should we do when we have finished declaring our faults?

A. We should finish the *I confess to Almighty God,*

&c.; then listen with attention to the advice which the confessor may think proper to give.

Q. What ought we to do whilst the Priest is giving absolution?

A. We ought to renew our act of Contrition with all the fervor we are capable of.

Q. What is absolution?

A. It is the remission of our sins, which the Priest imparts in virtue of the power he has received from Christ.

Q. Who are the Priests that can exercise this power?

A. Those only who are approved of by the Bishop.

CHAPTER IV.

OF SATISFACTION.

Q. What is Satisfaction?

A. It is a reparation which we owe to God, or to our neighbor, for the injury we have done him.

Q. Are we obliged to satisfy God, even after the sin has been remitted us?

A. Yes, we are; for, although the eternal punishment be remitted us by absolution, yet there remains a temporal punishment which we have to expiate, either in this world or in the world to come.

Q. How do we satisfy God?

A. We satisfy God by the works of penance, which we perform in the grace of Jesus Christ, through whom we live, we merit, and we satisfy.

Q. Which are the best works of penance?

A. Those which are imposed on us by the Priest, such as, chiefly, prayer, fasting, and alms.

Q. Is it a sin not to perform the penance which has been enjoined us by the Priest?

A. Yes; it is a sin, not only not to perform it, but even to put it off too long without necessity.

Q. Are we obliged also to satisfy our neighbor?

A. Yes; we are obliged to satisfy our neighbor, by repairing the injury we have done him in his person, in his honor, or in his goods.

CHAPTER V.

OF INDULGENCE.

Q. What is an Indulgence?

A. An Indulgence is the remission of the temporal punishment due to sin, either in this life or in the life to come.

Q. By what power does the Church grant indulgences?

A. She grants them by the power she has received from Jesus Christ.

Q. What must one do to gain an Indulgence?

A. He must be in a state of grace, and fulfil the conditions prescribed by the Church.

Q. How many kinds of Indulgences are there?

A. There are two kinds — the Partial Indulgence and the Plenary Indulgence.

Q. What is a Partial Indulgence?

A. It is that which remits only a part of the temporal punishment due to sin.

Q. How is this kind of Indulgence expressed?

A. It is expressed by saying, for example, an indulgence of twenty days, of a hundred days, of seven years, and seven quaraintains, &c.

Q. What is a Plenary Indulgence?

A. It is that which includes the entire remission of the temporal punishment due to sin.

Q. Do all equally gain a Plenary Indulgence?

A. No; each one receives the benefit of it only according to his disposition.

Q. Which is the greatest Indulgence?

A. It is the Indulgence of the Jubilee.

Q. Can any one apply Indulgences to the souls in Purgatory?

A. Yes; they help them so much the more efficaciously, as these souls, being confirmed in grace, cannot offer any obstacle to them.

CHAPTER VI.

OF CONFIRMATION.

Q. What is Confirmation?

A. It is a Sacrament, in which, by the imposition of the Bishop's hands, we receive the Holy Ghost, in order to make us strong and perfect Christians, and soldiers of Jesus Christ.

Q. How does the Bishop administer this Sacrament?

A. 1. Extending his hands over those who are to be confirmed, he prays that the Holy Ghost may come down upon them with his sevenfold gifts. 2. He anoints the forehead of each one with Holy Chrism in the form of a cross.

Q. What are the words which the Bishop pronounces whilst he is performing the Sacred Unction?

A. The following: "I sign thee with the sign of the cross; I confirm thee with the Chrism of salvation; in the name of the Father, and of the Son, and of the Holy Ghost."

Q. Why does the Bishop give the person he confirms a little blow on the cheek, saying, "Peace be with you"?

A. To put them in mind that by Confirmation they are strengthened, to suffer with patience, and even to die, for Christ.

Q. Can you prove that the Apostles administered Confirmation?

A. Yes; from the Acts, (chap. viii. 14, 17,) where we read that St. Peter and St. John went to Samaria to confirm those whom St. Philip, the Deacon, had converted and baptized; and this they did by the imposition of hands and the invocation of the Holy Ghost.

Q. Is Confirmation necessary for Salvation?

A. It is not necessary, but that a person may be saved without it; yet, when a favorable opportunity for receiving that Sacrament presents itself, it would certainly be a sin to neglect so powerful a means of Salvation, and a crime to do so through contempt, human respect, or want of faith.

Q. How does Confirmation make us strong and perfect Christians?

A. By giving us the strength and courage necessary to profess our faith openly in the presence of its enemies, and to fulfil with fidelity all our Christian duties, notwithstanding the suggestions of the devil, the example and censures of a wicked world, and the temptations of the flesh.

Q. Can this Sacrament be received more than once?

A. No, it cannot; because, like Baptism, it imprints in the soul a spiritual character, which always remains.

Q. What are the dispositions necessary to receive Confirmation worthily?

A. We must, 1. Be baptized; 2. Free from the guilt of mortal sin, and in the state of sanctifying grace; 3. Well instructed in the principles of the Catholic Faith, and informed of the nature and principal effects of that Sacrament as far as our age and capacity admit.

Q. In what manner are we to prepare ourselves for Confirmation?

A. Whoever intends to receive this Sacrament

ought to examine his conscience diligently, and, in case he be in a state of mortal sin, to be reconciled to God. Moreover, he ought, some days before he is confirmed, fervently to beg of Almighty God to dispose his soul, by the infusion of divine grace, to receive the Holy Ghost with the fulness of his gifts. For the Holy Spirit communicates himself to us only in proportion to the sanctity of our dispositions.

Q. Is it a great sin to receive Confirmation unworthily?

A. Yes; because it is a profanation of one of the most holy institutions of Jesus Christ. It is also an irreparable misfortune, since Confirmation cannot be received twice.

Q. What are the principal effects of the Holy Ghost in a soul well disposed?

A. Besides an augmentation of sanctifying grace, he confers on the worthy receiver a right to actual graces in time of danger and persecutions, and adorns the soul with many spiritual gifts.

Q. How many are the gifts of the Holy Ghost?

A. Seven: 1. Wisdom; 2. Understanding; 3. Counsel; 4. Fortitude; 5. Knowledge; 6. Piety; 7. The fear of the Lord. Isaias xi. 2, 3.

Q. How many are the fruits of the Holy Ghost?

A. These twelve: 1. Charity; 2. Joy; 3. Peace; 4. Patience; 5. Benignity; 6. Goodness; 7. Longanimity; 8. Mildness; 9. Faith; 10. Modesty; 11. Continency; 12. Chastity.

Q. What are the principal means by which a Christian may preserve the grace of Confirmation?

A. Four: 1. Frequent and fervent prayers; 2. Approaching regularly the Sacraments of Penance and Eucharist; 3. A lively and grateful remembrance of the graces received in Confirmation; 4. A great fidelity in corresponding with the inspiration of the Holy Ghost, and an habitual horror of sin, and of whatever may "grieve the Holy Spirit of

God, whereby you are sealed unto the day of redemption." Ephes. iv. 30.

CHAPTER VII.

OF THE HOLY EUCHARIST.

Q. What is the Holy Eucharist?

A. The Holy Eucharist is a Sacrament which contains really and indeed the Body and Blood, the Soul and Divinity, of our Lord Jesus Christ, under the forms and appearances of Bread and Wine.

Q. What do you mean by forms and appearances?

A. I mean that which appears to our senses — as the figure, the color, and the taste.

Q. Does any thing remain of the bread and wine after Consecration?

A. No; the substance of the Bread is changed into that of the Body of Jesus Christ, and the substance of the Wine is changed into that of his Blood.

Q. What is this change called?

A. It is called Transubstantiation.

Q. How is this change effected?

A. It is effected through the almighty power of the words of Jesus Christ spoken by the Priest in the Mass.

Q. Is there any thing under the form of Bread but the Body of Jesus Christ?

A. There is also there his Blood, his Soul, his Divinity; in short, the whole person of Jesus Christ.

Q. And under the form of Wine?

A. Jesus Christ is also wholly there.

Q. When the Priest breaks the consecrated Host, does he also break the Body of Jesus Christ?

A. No; Jesus Christ is under the forms in such a manner that he cannot be divided.

Q. When the Host is divided, under which part is Jesus Christ?

A. He is whole under each part.

Q. Does he who receives but one part of the Host, or but one form, receive Jesus Christ whole and entire?

A. Yes; because Jesus Christ is whole under each form, and under each part of the forms.

Q. Does Jesus Christ leave heaven to come into the Eucharist?

A. No; he is at the same time in heaven and under each of the consecrated Hosts in the world.

Q. How can all this be done?

A. By the almighty power of God, who can do what he will.

CHAPTER VIII.

OF COMMUNION AND ITS EFFECTS.

Q. What is Communion?

A. It is the receiving of the Sacrament of the Eucharist.

Q. Should we desire to receive it often?

A. Yes; on account of the great effects which communion produces in us.

Q. Which are the effects of Communion?

A. 1. It unites us intimately with Jesus Christ, who becomes really our nourishment; 2. It increases in us the spiritual life in grace; 3. It moderates the violence of our passions, and weakens concupiscence; 4. It is a pledge of eternal life and of a glorious resurrection; 5. It is a memorial of the death of our Lord.

Q. Who are they in whom Communion produces these effects?

A. They who receive with the right dispositions.

CHAPTER IX.

OF THE DISPOSITIONS OF SOUL FOR HOLY COMMUNION.

Q. How many kinds of dispositions are there for Holy Communion?

A. There are two kinds; some regard the soul, and others the body.

Q. How many dispositions of the soul are there?

A. Chiefly two.

Q. Which is the first?

A. The first is to prove ourselves; and if we find that we are guilty of any mortal sin, we must have recourse to the Sacrament of Penance.

Q. Is it enough, to receive with fruit, not to have any mortal sin upon our conscience?

A. No; we must also be free from all affection to venial sin.

Q. What do you mean by being free from affection to venial sin?

A. I mean that we should be so disposed as not to commit any deliberately.

Q. Which is the second disposition of soul for Holy Communion?

A. The second is, to approach it with a lively faith, a firm hope, an ardent charity; and in profound sentiments of humility, adoration, and gratitude.

Q. In what does this lively faith consist?

A. It consists, 1. In knowing distinctly the principal articles of faith; 2. In believing firmly that it

is Jesus Christ himself we are going to receive; 3. In bearing in mind the great honor he does us in coming to us.

Q. In what does this firm hope consist?

A. It consists in hoping in the goodness of our Lord, that, notwithstanding our unworthiness, he will give himself to us, with all his graces.

Q. In what does this ardent charity consist?

A. It consists in desiring ardently to unite ourselves with Jesus Christ, and to consecrate ourselves to him without reserve.

CHAPTER X.

OF THE DISPOSITIONS OF BODY.

Q. How many dispositions of body are there?

A. Chiefly two.

Q. Which is the first?

A. The first is, to be fasting, except when this Sacrament is received in sickness, as a *Viaticum.*

Q. What is meant by being fasting?

A. That is, to have neither eat nor drank from midnight.

Q. Would it be a great sin to receive Holy Communion after having eat or drank after midnight?

A. Yes; it would be a great sin.

Q. Which is the second disposition of the body?

A. It is to come to Holy Communion with an exterior as modest, as recollected, and as respectful as possible.

Q. In what does this exterior modesty consist?

A. It consists in the dress, in the countenance, and in words.

Q. When ought we to be the most recollected?

A. During all the morning that precedes our communion, and especially in coming to Church.

Q. Where should we have our exterior as respectful as possible?

A. In the Church, and especially during the Mass, at which we are to receive communion.

Q. Why should we have all these dispositions?

A. Out of respect for Jesus Christ, whom we are going to receive.

CHAPTER XI.

OF WHAT WE SHOULD DO IMMEDIATELY BEFORE COMMUNION.

Q. Should we always hear Mass before communion?

A. Yes; it is the custom of the faithful. We ought not to dispense with it without necessity.

Q. How should we employ ourselves during the Mass, at which we are to receive communion?

A. We should keep our minds fixed on the greatness of the Sacrament we are going to receive, and produce in our heart Acts of Faith, Contrition, Humility, Love, and desire to receive the Son of God.

Make an Act of Faith.

My Savior Jesus Christ, I believe, more firmly than if I saw it with my own eyes, that it is thyself I am going to receive, in receiving the blessed Sacrament.

Make an Act of Contrition

My God, I am sincerely sorry for having offended thee, because thou art infinitely good, and deserving of all love, and sin displeases thee; pardon me through the merits of Jesus Christ, my Savior. I

firmly purpose, with the assistance of thy grace, never to offend thee more.

Make an Act of Humility.

Lord, I am not worthy that thou shouldest enter under my roof; but I rely upon thy infinite goodness; speak only the word, and my soul shall be healed of all its miseries.

Make an Act of Love.

My Savior Jesus Christ, I love thee with my whole heart, and above all that I have dearest in the world.

Make an Act of Desire.

Come, O Divine Jesus! come into my heart. Deliver it from all its evils; load it with all thy goods; it desires ardently to receive thee.

Q. Is it enough to pronounce these acts with the mouth?

A. No; that is not enough; we must also utter them with our heart, and excite in our soul the sentiments which these acts express.

CHAPTER XII.

THE MANNER OF RECEIVING COMMUNION.

Q. What must we do when the time of receiving communion arrives?

A. We must proceed to place ourselves at the Holy Table, or before the Altar, where we are going to receive, and kneel there with a modest countenance.

Q. How ought we to hold the Communion Cloth?

A. We ought to spread it over our hands, in such a manner, that, if the Sacred Host should fall from the hand of the Priest, it might fall on the Communion Cloth.

Q. How ought we to hold our head when the Priest gives the Sacred Host?

A. We should hold it firm and erect, and have our eyes cast down or fixed upon the Sacred Host.

Q. When the Priest gives the Sacred Host, how ought we to receive it?

A. We ought to open our mouth moderately, and extend the tongue a little upon the under lip.

Q. After we have received the Host in our mouth, what should we do?

A. We should close our lips; and after the Host is a little moistened, should immediately swallow it with reverence.

Q. If the Host should adhere to the palate, what ought we to do?

A. We should not be disturbed, but should endeavor to loosen it gently with the tongue, and by no means to touch it with our fingers.

Q. How should we employ ourselves at the time of communion?

A. We should renew in our heart the Acts of Faith, Contrition, Humility, Love, and Desire, without pronouncing any vocal prayer.

CHAPTER XIII.

OF THANKSGIVING.

Q. What ought we to do after communion?

A. We ought to adore profoundly Jesus Christ;

to thank him for the graces we have received, and to ask him for what we stand most in need of.

Make an Act of Adoration.

My Lord and Savior Jesus Christ, I adore thee as my Creator; I join in the profound adoration which the Angels and Saints pay thee in heaven, and offer to the most Blessed Trinity all those which thou dost thyself render in the Holy Sacrament.

Make an Act of Thanksgiving.

My God, I return thee thanks with my whole heart for all the graces I have received from thee; and particularly for the infinite goodness with which thou hast been pleased to give thyself to a poor sinner like me, who am so unworthy of it.

Make an Act of Petition.

Divine Savior, thou knowest all the wants of my soul; remedy its weakness and its poverty; and, especially, increase in me thy divine love, and the fear of offending thee. Succor, O Lord, thy Holy Church in all her wants; sanctify all those who are within her pale, and especially my parents, my friends and enemies, my superiors and benefactors; give us all the grace to love thee, and to serve thee alone. *Amen.*

Q. How much time ought we to spend in our Thanksgiving?

A. We ought to spend at least, a quarter of an hour; the better way would be to hear another Mass, if another should be said immediately.

Q. What resolutions ought we to take, before we conclude our Thanksgiving?

A. We ought to take the resolution, 1. Of cor-

recting the faults we are most subject to; 2. Of sacrificing to Jesus Christ all those attachments which hinder us from serving him as we ought.

Q. Should we abstain from spitting, after having received communion?

A. Yes; we should endeavor to refrain from it for the space of a quarter of an hour, out of respect for the sacrament.

Q. How ought we to spend the day of communion?

A. We should spend it, as much as possible, in holy retreat; hear the sermon and instructions; assist at the offices of the Church; and the remainder of the time should be employed in pious reading.

CHAPTER XIV.

OF AN UNWORTHY OR LUKEWARM COMMUNION.

Q. Do those who receive communion in mortal sin receive the Body and Blood of Jesus Christ?

A. Yes; but they receive none of the graces; on the contrary, they eat and drink their judgment and condemnation.

Q. What crime do they commit who receive communion in mortal sin?

A. They commit a horrible sacrilege, and render themselves thereby guilty of the Body and Blood of Jesus Christ.

Q. How do you call a communion received in mortal sin?

A. I call it an unworthy communion.

Q. Who are they that expose themselves most to make unworthy communions?

A. 1. They who examine not their consciences as they should; 2. They who do not accuse them-

selves, at confession, of all their sins; 3. They who take no pains to correct their faults.

Q. What do you mean by a lukewarm communion?

A. I mean that which is made with little preparation, and with no devotion

Q. Who are they that most commonly make lukewarm communions?

A. They who have not sufficient horror of venial sins; who are attached to the goods of the earth, to the pleasures of life; or who are negligent in the practice of good works.

Q. What ought we to think of these communions?

A. We ought to fear them extremely, and carefully avoid them.

CHAPTER XV.

OF A GOOD COMMUNION.

Q. What do you understand by a good communion?

A. I understand that which is made with the fervor and devotion that so holy an action requires.

Q. What are the advantages of a good communion?

A. The first is, an increase of grace. The second is, the strength which is derived from it against temptations. The third is, the inward joy and consolation which are felt by him who communicates thus.

Q. Which are the means to be employed to preserve these advantages?

A. The first and chief means is, to desire to communicate often, and to approach with devotion.

Q. Is it not enough for us to confess, and to communicate at Easter, as the Church commands?

A. No; a Christian who is careful of his salvation ought to confess once a month, and even often-

er; and to communicate as often as his confessor may deem advisable.

Q. What ought to be required before one should be suffered to communicate often?

A. Chiefly two things; 1. To have corrected all his bad habits, as well mortal as venial; 2. To have a sincere desire to advance in Christian perfection.

Q. Are there any other means by which we may preserve the grace of communion?

A. Yes; there are many: 1. To hear Mass every day devoutly.

2. To shun the least appearances of sin, and whatever might lead to it.

3. To assist regularly on Sundays and Holydays at the instructions and offices of the Church; and to spend the rest of the day in reading good books.

4. To continue to assist at the Catechism which is given in the Church.

END OF PART SECOND.

CATECHISM.

PART THIRD.

BRIEF EXPLANATION OF THE SUNDAYS, FESTIVALS, AND OTHER TIMES OF THE YEAR.

CHAPTER I.

OF SUNDAYS AND FESTIVALS IN GENERAL.

Q. Are there any days, during the year, which we should particularly consecrate to God?

A. Yes, there are; for although there is no day which the Christian should not spend in a holy manner, by abstaining from sin and doing good works, yet he is obliged to sanctify in a special manner certain days which God reserves to himself, and the Church prescribes.

Q. Which are they?

A. Sundays and Festivals.

Q. What do you understand by the Sunday?

A. The Sunday, or, as it is sometimes called, the Lord's day, is the day on which God commenced the creation of the world, and on which our Lord Jesus Christ rose from the dead. It is the day, likewise, on which the Holy Ghost descended upon

the Apostles. This day is kept by Christians in lieu of the Sabbath, which the Israelites celebrated on Saturday in the ancient law, because God rested on that day, after creating the world, in which he was pleased to employ six days.

Q. What are the Festivals?

A. The Festivals are certain other days in the year, which the Church has thought proper to oblige her children to sanctify or to keep holy in like manner: of which some are intended in honor of the mysteries of our redemption, and others in honor of the blessed Virgin and the Saints.

Q. In what does the sanctification of these days consist?

A. It consists in two things. The first is, to abstain from all servile work, from all commerce and manual labor which is not necessary for the worship of God, the nourishment of our body, and the support of life. The Christian should remember that the most servile of all servile works is sin, which reduces the soul under the slavery of Satan; and that, however unlawful it may be to work on Sundays and Holydays of obligation, it is far more criminal, as St. Austin remarks in more than one place, to spend the whole day in dancing, in profane diversion, and gambling, than to employ it in labor.

The second is, to sanctify ourselves by cleansing our consciences, returning to God by penance, and applying ourselves to what relates to his worship and the duties of piety and religion. Among these duties of piety and religion the Church has particularly specified one, which she has made of great obligation, and under pain of sin. This is, to assist at the Holy Sacrifice of Mass, the first and most august of all the acts of religion. In establishing this commandment, the Church does not mean to exempt Christians from the obligation of performing other works of piety, in keeping holy and sanc-

tifying the Holydays. A single holy action does not suffice to sanctify the whole day, and cannot authorize the employment of the rest of the day in secular affairs, or diversions, however innocent.

CHAPTER II.

Q. Which is the first Festival the Church commands us to celebrate in the year?

A. The Feast of the Circumcision, which falls on the 1st of January, and is commonly called New Year's day. It is a Holyday of obligation. It is intended to commemorate the first shedding of blood of our dear Redeemer, when he complied with the ordinance of the old law (Gen. xvii. 12) commanding all male children, on the eighth day from their birth, to undergo this ceremony, though not necessary to him who was all purity; yet having taken the nature of man he chose to submit to the weakness of our understanding, and received on this day the name of Jesus, (St. Luke ii. 21,) which signifies Savior.

Q. Which is the next Festival the Church celebrates?

A. The Epiphany of our Lord, which falls on the 6th of January, and is also a Feast of obligation. It is celebrated in memory and honor of Christ's manifestation to the Gentiles by an extraordinary Star, which conducted the three kings from the East to adore him in the manger, where they presented him with gold, frankincense, and myrrh, in token of his regality, divinity, and humanity, or of his being God, king, and man.

The word *Epiphany* comes from the Greek, and signifies a manifestation; and it is called Twelfth day because celebrated the twelfth day after Christ's birth, exclusively. The same day are commemo-

rated our Savior's Baptism, and his first miracle, of turning water into wine, at the wedding of Cana, in Galilee.

Q. Which is the next Feast the Church celebrates?

A. Candlemas day, or the Purification of the Blessed Virgin. It is a feast of devotion only; that is, all who can would do well to hear Mass; but the precept of obligation by a late grant is dispensed with. It is in memory and honor both of the *presentation of our blessed Lord, and the purification of the Virgin Mary*, in the temple of Jerusalem, the fortieth day after her happy delivery, according to the law of Moses, (Lev. xii.,) and is called *purification*, from the Latin word *purifico*, which signifies to *purify;* not that the blessed Virgin had contracted any sin by her childbirth which needed purifying, being the mother of purity itself, but because other women were, by this ceremonious rite, freed from the legal impurity of childbirth, to which, out of her great humility, she submitted. It is called Candlemas, because, before Mass is said, the Church blesses her candles for the whole year, and makes a procession with them, in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole Church at his *presentation*, when old Simeon styled him *a light to the revelation of the Gentiles, and the glory of thy people Israel.* (St. Luke ii. 32.)

Q. What do you understand by SEPTUAGESIMA, SEXAGESIMA, *and* QUINQUAGESIMA *Sundays?*

A. Septuagesima, Sexagesima, and Quinquagesima Sundays are days set apart by the Church for acts of penance and mortification, and are a certain gradation or preparation to the devotion of Lent, being more proper and immediate to the passion and resurrection of Christ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Q. What is meant by Ash-Wednesday?

A. Ash-Wednesday is a day of public penance and humiliation through the whole Church of God; so called from the ceremony of blessing ashes, wherewith the Priest signs the people with a cross on their foreheads, giving them this wholesome admonition, *Remember, man, for dust thou art, and into dust thou shalt return,* (Gen. iii. 19,) to remind them of their mortality, and prepare them for the holy fast of Lent; the *ashes* are made of the *palms* blessed the Palm Sunday before.

Q. What does Lent signify?

A. Lent is called in Latin *Quadragesima*, because it is a fast of forty days, except Sundays, which are only abstinence, instituted by the Church in a grateful commemoration of Christ's fasting forty days in the desert.

Q. What do you understand by Passion Sunday?

A. Passion Sunday is so called from the Passion of Christ then drawing nigh. It was ordained by the Church, the better to prepare us for the worthy celebration of that solemnity. This day crucifixes, &c., are covered in churches with mourning color, both to commemorate our Savior's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Q. What do you understand by Palm Sunday?

A. Palm Sunday, the first day of the Holy Week, is in memory and honor of our Lord's triumphant entry into Jerusalem, so called from the *palm branches* strewed under his feet by the Hebrew children, crying, *Hosanna to the Son of David!* (St. Matt. xxi.) And therefore this day the Church blesses *palms*, and makes a solemn procession, in memory of the humble triumph of our Savior, the people bearing *palm branches.* And in the Mass is read the passion of our blessed Redeemer from the Gospel of St. Matthew, as that from St. Mark is on Tuesday, and from St. Luke on Wednesday.

Q. What do you understand by Maundy Thursday?

A. Maundy Thursday is in memory of our Lord's last supper, when he instituted the *blessed sacrament* of his precious body and blood, so called from the first word of the anthem, *Mandatum*, &c., (St. John xiii. 34,) *I give you a new command: that you love one another, as I have loved you;* which is sung on that day in the church, when the prelates begin the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted that blessed sacrament. On Maundy Thursday there is but one Mass; the organ plays and bells ring during the *Gloria in excelsis Deo*, and then cease till the same begins on Holy Saturday. On this day two Hosts are consecrated, one of which is left for public adoration the remainder of the day; and various decorations are usual in this country in honor of this solemnity of the blessed sacrament.

Q. What is Good Friday?

A. Good Friday is the most sacred and memorable day on which the great and glorious work of our redemption was consummated by our Savior Jesus Christ on his bloody cross, between two thieves, at Jerusalem.

The Sacred Host continues exposed during the office, for there is no Mass on this day; the passion from St. John is read, the cross is uncovered with great solemnity, and the justly-merited relative respect paid by the faithful, as to the image of that on which the redemption of mankind was completed.

Q. What is Holy Saturday?

A. Holy Saturday is the day preceding Easter Sunday. The great functions of this day were formerly done in the night, and are begun by blessing the fire, lighting the triple candle, blessing the paschal candle, and grains of incense in form of five nails, which are stuck into it, reading twelve proph-

ecies concerning the great events which those days represent; blessing the font for baptizing, of which an explanation is given in the Holy Week Book; and the first Mass and Vespers for Easter are said. On beginning the *Gloria in excelsis Deo*, the organ plays and the bells ring, which they had not done from the same time on Maundy Thursday. From this day till the Ascension, the paschal candle is lighted up at the Gospel, to remind us that our blessed Savior was with us on the earth till his glorious ascension, instructing his apostles and faithful in all truths.

Q. What is meant by the four Ember Weeks?

A. The four Ember Weeks (in Latin, *quatuor tempora*) are times of public prayer, fasting, and procession, saying the litany of the Saints, partly instituted for the successful ordination of priests and ministers of the Church, which is at these four seasons of the year commonly performed, and partly to beg and give thanks to God for the fruits of the earth: *ember* comes from the Greek word *emera*, a day; others call them *ember days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called ember bread.

Q. What is the Annunciation of our blessed Lady?

A. It is a feast of obligation which is celebrated on the 25th March, and is in memory of the angel Gabriel's most happy embassy to her; upon which, by her consent, and the operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

Q. What is Easter day?

A. Easter day (which in Latin is called *Pascha*) is a great Festival, in memory and honor of our Savior's resurrection from the dead on the third day after his crucifixion. (St. Matt. xxviii. 6.) It is called Easter, from Oriens, the East, or rising, one of Christ's titles: *And his name* (says the prophet

Zacharias, chap. 6) *is Oriens.* Easter Monday is a feast of devotion in memory of our Lord's first apparition after his resurrection; which is commemorated on this day for the greater solemnity of his festival. Easter Tuesday is a feast of devotion.

Q. What is meant by Low Sunday?

A. Low Sunday (in Latin, *Dominica in albis*) is the octave of Easter day, and so called from the Catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Q. What is Ascension day?

A. Ascension day is a feast of obligation, solemnized in memory of Christ's glorious ascension into heaven on the fortieth day after his resurrection, in the sight of his apostles and disciples, (Acts i. 9,) for which reason the paschal candle, at the end of the Gospel, is taken away, to signify the same.

Q. What is meant by ROGATION WEEK?

A. Rogation Week, being always the next but one before Whit-Sunday, is so called because on Monday, Tuesday, and Wednesday, rogations (from *rogo*, to ask or pray) and litanies of the Saints are used by the Church, not only for a devout preparative to the feast of Christ's glorious ascension and pentecost, but also to beg and supplicate the blessing of God on the fruits of the earth.

Q. What is WHIT-SUNDAY, *or* PENTECOST?

A. Whit-Sunday, or, as it is otherwise called, *Pentecost*, is a solemn feast in memory and honor of the descent of the Holy Ghost on the heads of the Apostles in the shape of tongues of fire. (Acts ii. 3.) Pentecost, in Greek, signifies the *fiftieth*, it being the fiftieth day after the resurrection; and it is called Whit-Sunday, from the Catechumens being anciently clothed in white and admitted on the eve of this feast to the Sacrament of Baptism. The old Saxons called it Whit-Sunday, i. e., Holy Sunday.

Whit-Monday and Whit-Tuesday are only of devotion.

Q. What do you understand by Trinity Sunday?

A. Trinity Sunday, which is the octave of Whit-Sunday, is dedicated to the honor of the most blessed Trinity, to signify that the works of our redemption and sanctification, then completed, are common to the Three Persons.

Q. What is CORPUS CHRISTI?

A. Corpus Christi, a feast of obligation, being always the Thursday after Trinity Sunday, is a feast instituted by the Church in honor of the blessed Sacrament of the altar, and receives its denomination from the body of Christ substantially present there; on this day, in all Catholic countries, that adorable sacrament is most solemnly carried about in procession, the Priest and people expressing their highest devotions in hymns and prayers, accompanied with all other outward testimonies of pious affection, as music, flowers strewed along the streets, and their best tapestries on the walls, &c.

Q. What is meant by the Assumption of the blessed Virgin Mary?

A. The assumption of the blessed Virgin Mary, which is celebrated the 15th of August, is a feast of obligation, and is celebrated in memory of her being taken up into heaven, both body and soul, after her dissolution, which is a constant tradition in the Church, ever piously believed, and happened anno 36.

Q. What is meant by All Saints?

A. ALL SAINTS, or ALL HALLOWS, is a feast of obligation, and is celebrated on the 1st of November, in memory and honor of all the Saints; since the whole year is too short to afford us a separate feast for each.

Q. What is ALL SOULS?

A. All Souls is a day of devotion, appointed by the Church on the 2d of November, for the living to

offer prayers and suffrages for the souls of the faithful departed.

Q. What do you understand by the NATIVITY OF OUR LORD?

A. The Nativity of our Lord Jesus Christ is a solemn feast of obligation yearly celebrated by the Catholic Church, even from the Apostles' time, in memory of our Savior's birth at Bethlehem; and is called Christmas, from the Mass celebrated on that day in honor of his holy birth.

Q. What is to be said of other Festivals?

A. All other Festivals, which bear the names of Saints, are instituted by the Church to honor God, to teach us to imitate their virtues, respect their sufferings or martyrdoms, and to supplicate support and comfort, under whatever affliction or contradictions in life he may be pleased to permit, as the test of our fidelity, and that we may be ever ready to join in saying, with the blessed spirits in heaven, —

GLORY BE TO GOD ON HIGH.

APPENDIX.

FROM DR. CHALLONER'S "CATHOLIC CHRISTIAN INSTRUCTED."

OF EXORCISMS AND BENEDICTIONS, OR BLESSINGS OF CREATURES IN THE CATHOLIC CHURCH, AND OF THE USE OF HOLY WATER.

Q. What do you mean by Exorcism?

A. The rites and prayers instituted by the Church for the casting out devils, or restraining them from hurting persons, disquieting places, or abusing any of God's creatures to our harm.

Q. Has Christ given his Church any such power over the devils?

A. Yes, he has; see St. Matt. x. 1, St. Mark iii. 15, St. Luke ix. 1, where this power was given to the Apostles; and to the seventy-two disciples, St. Luke x. 19; and to other believers, St. Mark xvi. 17, 18. And that this power was not to die with the Apostles, nor to cease after the Apostolic age, we learn from the perpetual practice of the Church and the experience of all ages.

Q. What is the meaning of blessing so many things in the Catholic Church?

A. We bless Churches, and other places set aside for divine service, altars, chalices, vestments, &c., by way of devoting them to holy uses. We bless our

meats, and other inanimate things which God has given us for our use, that we may use them in moderation, in a manner agreeable to God's institution; that they may be serviceable to us, and that the devil may have no power to abuse them to our prejudice. We bless candles, salt, water, &c., by way of begging of God that such as religiously use them may obtain his blessing, &c.

Q. But does it not savor of superstition to attribute any virtue to such inanimate things as blessed candles, holy water, Agnus Deis, &c.?

A. It is no superstition to look for a good effect from the prayers of the Church of God; and it is in virtue of these prayers that we hope for benefit from these things when used with faith; and daily experience shows that our hopes are not vain.

Q. What do you mean by Agnus Deis?

A. Wax stamped with the image of the Lamb of God, blessed by the Pope with solemn prayers, and anointed with the holy chrism.

Q. What warrant have you in Scripture for blessing inanimate things?

A. 1 Tim. iv. 4, 5: "Every creature of God is good, and nothing to be rejected that is received with thanksgiving; for it is sanctified by the word of God and prayer."

Q. Why does the Church make use of the sign of the cross in all her blessings and consecrations?

A. To signify that all our good must come through Christ crucified?

Q. What do you mean by Holy Water?

A. Water sanctified by the word of God and prayer.

Q. What is the use of Holy Water?

A. It is blessed by the Church in solemn prayers, to beg God's protection and blessing upon those that use it, and in particular that they may be defended from all the powers of darkness.

Q. Is the use of Holy Water very ancient in the Church of God?

A. It is very ancient, since it is mentioned in the Apostolical Constitutions, l. 8, c. 29. And as for the English nation in particular, it is visible from the epistles of St. Gregory the Great, l. 9, epist. 71, "that we received it together with our Christianity."

Q. Have the holy fathers and ancient Church writers left upon record any miracles done by Holy Water?

A. Yes, they have; more particularly upon those occasions when it has been used against magical enchantments and the power of the devil. See instances in St. Epiphanius, Hær. 30; in St. Jerom, in the Life of St. Hilarion; in Theodoret, l. 5, Histor. Eccl. c. 21; in Palladius Histor. Laus. c. 6, &c.

THE MANNER OF SERVING A PRIEST AT MASS.

The Clerk must kneel at his left hand, and answer him as follows: —

Priest. Introibo ad altare Dei.

Clerk. Ad Deum, qui lætificat juventutem meam.

P. Judica me, Deus, et discerne causam meam, de gente non sancta: ab homine iniquo et doloso erue me.

C. Quia tu es Deus, fortitudo mea: quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat juventutem meam.

P. Confitebor tibi in cithara, Deus meus. Quare tristis es, anima mea, et quare conturbas me?

C. Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

P. Gloria Patri, et Filio, et Spiritui Sancto.

C. Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum. *Amen.*

P. Introibo ad altare Dei.

C. Ad Deum, qui lætificat juventutem meam.

P. Adjutorium nostrum in nomine Domini.
C. Qui fecit cœlum et terram.
P. Confiteor Deo, &c.
C. Misereatur tui Omnipotens Deus, et dimissis peccatis tuis, perducat te ad vitam æternam.
P. Amen.
C. Confiteor Deo omnipotenti, beatæ Mariæ semper virgini, beato Michaeli archangelo, beato Joanni baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater, quia peccavi nimis, cogitatione, verbo, et opere. [*Knock your breast and say,*] Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper virginem, beatum Michaelem archangelum, beatum Joannem baptistam, sanctos apostolos Petrum et Paulum, omnes sanctos, et te, Pater — orare pro me ad Dominum Deum nostrum.
P. Misereatur vestri, &c.
C. Amen.
P. Indulgentiam, absolutionem, &c
C. Amen.
P. Deus, tu conversus vivificabis nos.
C. Et plebs tua lætabitur in te.
P. Ostende nobis, Domine, misericordiam tuam.
C. Et salutare tuum da nobis.
P. Domine, exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.

P. Dominus vobiscum.
C. Et cum spiritu tuo.

When the Priest says, Flectamus genua, *answer,* Levate.

At the end of the epistle say, Deo gratias; *then remove the mass book, and ever kneel or stand on the side contrary to that on which the book has been placed.*

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sequentia sancti evangelii secundum, &c.

Make the sign of the cross, and say, —

C. Gloria tibi, Domine.

Make a reverence at the beginning and ending of the gospel, and at the name of Jesus; and at the end say, —

C. Laus tibi, Christe.
P. Dominus vobiscum.
C. Et cum spiritu tuo.

Here the Clerk is to give wine and water, and prepare the basin, water, and towel for the Priest. The Priest having washed, let him kneel in his former place, and answer, —

P. Orate, fratres.
C. Suscipiat, Dominus sacrificium, de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque ecclesiæ suæ sanctæ.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Sursum corda.

C. Habemus ad Dominum.
P. Gratias agamus Domino Deo nostro.
C. Dignum et justum est.

At Sanctus, sanctus, sanctus, &c., *ring the little bell.*

When you see the Priest spread his hands over the chalice, you must give warning, by the bell, of the consecration which is about to be made. Then, holding up the vestment with your left hand, and having the bell in your right, you must ring during the elevation of the Host. As often as you pass by the blessed Sacrament, you must adore on your knees.

P. Per omnia sæcula sæculorum.
C. Amen.
P. Et ne nos inducas in tentationem.
C. Sed libera nos a malo.
P. Per omnia sæcula sæculorum.
C. Amen.
P. Pax Domini sit semper vobiscum.
C. Et cum spiritu tuo.
P. Pax tecum.
C. Et cum spiritu tuo.

Pausing a little, rise and make adoration to the Sacrament. The Priest's communion being ended, be ready to give him wine and water. If there be communicants, provide a towel, and say the Confiteor. After they have received, remove the book to the left hand of the altar; take away the towel from the communicants, if there be any, and return to your former place.

P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Per omnia sæcula sæculorum.
C. Amen.

P. Ite, missa est; *or*, Benedicamus Domino.
C. Deo gratias.

In Masses for the dead, —

P. Requiescant in pace.
C. Amen.

Remove the book, if it be left open; kneel, and take the priest's blessing.

P. Pater, et Filius, et Spiritus Sanctus.
C. Amen.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Initium (*or*, sequentia) sancti evangelii, &c.
C. Gloria tibi, Domine.

At the end say, Deo gratias.
Put out the candles, and lay up all decently and carefully.
If you have leisure, meditate a while, kiss the altar saying, —

I will adore in the place where his feet stood.

AT THE SACRIFICE OF THE MASS.

BEFORE MASS.

From the rising of the sun to the going down thereof, in every place, a holy oblation shall be offered to the Lord of Hosts. The Almighty God whom we worship by this sacrifice of the Mass is the Maker and Lord of all things. He created the angels to serve and worship him in Heaven. The proud Lucifer, and many other angels who rebelled with him, were cast into Hell, the lake of everlasting fire.

PRAYER.

O GOD of infinite majesty and justice, we beseech Thee to accept the homage of humble hearts, and this sacrifice of Thy Divine Son, by which we pay Thee a worship worthy of Thy Holy Name. May Thy holy angels assist and strengthen us in our prayers.

AT THE BEGINNING OF MASS.

God is good. He created the sun and moon and the stars of heaven. He made this earth to be our dwelling place for a time. If we serve him faithfully here, we will reign with him hereafter in Heaven.

PRAYER.

O GREAT God, creator of heaven and earth, create in me a clean heart, and give me the grace always to do Thy holy will.

AT THE CONFITEOR.

Adam and Eve were the first of mankind that God made. Out of the dust of the earth he made man, and breathed into him a living soul. He placed them in the garden of Eden and gave them leave to eat of the fruit of every tree save one. Of the fruit of the tree of the knowledge of good and evil he forbade them to eat. Eve, tempted

by the fallen angel, ate of the deadly fruit and gave it to Adam who also partook of it. For this sin the Lord drove them from Eden, and we, their children, are born under the wrath of God.

PRAYER.

O LORD, I know and confess my sins. In sin was I conceived, and I have done evil in Thy sight. Father, I have sinned against heaven and before Thee. I am not worthy to be called thy child. Who will give a fountain of tears to my eyes that I may weep for my sins! God grant me true sorrow of heart.

AT THE INTROIT.

God so loved the world that he sent his only begotten Son to save it. The Son of God became man, that by dying for man's sins he might pay the penalty due to divine justice. And the Word was made flesh and dwelt amongst us.

PRAYER.

LORD Jesus Christ grant that this day I may begin the work of my salvation, by uniting a true penance and hearty sorrow for sin with the sufferings Thou didst endure for me during Thy life on earth.

AT THE KYRIE.

In Bethlehem, the city of David, in an humble stable, the Blessed Virgin Mary brought forth her divine son.

PRAYER.

OUR God is a God of mercy. Cast me not away from Thy face, O Lord. Look kindly on me and for pity spare Thy servant. Through the merits of the Infant Jesus, we beseech Thee, have mercy on us.

AT THE GLORIA.

To the shepherds who were keeping the night watches over their flocks, an angel of the Lord appeared and said: I bring you glad tidings of great joy to you and to all the people. To-day, in the City of David, there is born to you a Saviour who is Christ the Lord.

PRAYER.

GLORY to God in the highest and peace on earth to men of good will. We praise, bless, and adore Thee, King of heaven and earth. We thank Thee for Thy many mercies. Let us rejoice in the Lord always.

AT THE EPISTLE.

Jesus Christ dwelt in Nazareth with Joseph and Mary and was subject to them. When he was thirty years of age he went forth to do the great work his Father had given him. He was baptized by St. John the Baptist in the Jordan, and the Spirit of God, as a dove, came down upon him. And a voice from Heaven said: This is my beloved Son in whom I am well pleased.

PRAYER.

LORD Jesus Christ, teach me to know the truth and to shun the errors of the wicked. Grant that my faith may be fruitful in good works.

AT THE GOSPEL.

Our Saviour Jesus Christ changed water into wine at the marriage feast in Cana of Galilee. He taught in the temple at Jerusalem. He went about all Judea, preaching the gospel to the poor, curing the sick, healing the lame, the deaf, the dumb and the blind, casting out devils, and raising the dead to life.

PRAYER.

PLACE a guard on my lips, O Lord Jesus, and let not my heart lean unto words of malice.

Guide my steps by the light of Thy holy law. Let not the Evil Spirit lead me astray. May the word of God ever be to me a lamp to guide my footsteps aright. Thou, O Lord, hast the words of eternal life.

AT THE CREED.

Christ said to Nicodemus: Unless a man be born again of water and of the Holy Ghost, he cannot enter into the Kingdom of Heaven. To his Apostles he said: Go ye and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. He who believeth and is baptized shall be saved; he who believeth not shall be condemned. Blessed are they who have not seen and have believed.

PRAYER.

LORD Jesus Christ who art the way, the truth and the life, teach me Thy sacred mysteries. Give me a lively faith in the doctrines of our Holy Mother the Church. Blessed be the Holy and Undivided Trinity now and for ever. Thou, O Heavenly Father, hast given me a soul that shall never die. Thou, O Eternal Son, hast saved me from Hell and gained for me the endless bliss of Heaven. Thou, O Holy Ghost, who didst sanctify me, make me, I beseech Thee, strong in faith, rich in hope, and full of charity.

AT THE OFFERTORY.

Jesus seeing a great multitude gathered together in the desert as sheep without a shepherd, taught them. While he was yet speaking the evening came on, and he, seeing that they had no food, pitied them. Taking five loaves and two fishes he fed the multitude to the number of five thousand, and they had enough. Again when they were gathered together he said: Your fathers

ate manna in the desert and are dead. I am the bread of life that cometh down from Heaven. The bread that I shall give is my flesh for the life of the world. Amen, I say unto you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you.

PRAYER.

LORD Jesus Christ grant that I may put off the old man of sin with all vices and bad habits, and that clothed in divine virtues I may live the new life of grace, strengthened by the bread of life, which Thou hast brought down from Heaven.

AT THE PREFACE.

When Christ came to Jerusalem to the Feast of the Passover, the people hailed him King, and cried out saying: Blessed be he who cometh in the name of the Lord. Hosanna to the Son of David. Hosanna in the highest.

The chief men of the Jews hearing this, were moved to wrath, and plotted to put him to death.

PRAYER.

LET us raise our minds to God, and with hearts lifted up, give him thanks, and praise his Holy Name. Blessed is He who cometh in the name of the Lord. Hosanna in the Highest.

AT THE CONSECRATION.

When the hour of eating the Pasch was come, Jesus sat down with the twelve Apostles, saying: With desire have I desired to eat this Pasch with you. And after this his last supper with them, he took bread, and having blest it, broke it and gave it to them, saying: Take ye and eat. This is my body which is given for you. Taking likewise the chalice of wine, he gave it to them, saying : This is my blood of the New Testament, which

shall be shed for many for the remission of sins. Do this in commemoration of me. If any man love me he will keep my word, and my Father will come and abide with him.

THE PRAYER.

O SWEET Jesus, loving Thine own Thou didst love them to the end. Thou hast prepared a banquet even for those who were Thy enemies. Wash me yet more from my iniquities and cleanse me from my sins. Make me worthy to partake of the bread of angels, this heavenly food which giveth everlasting life.

AT THE PATER NOSTER.

And Christ said to his Apostles: I will not leave you orphans. The Holy Ghost, the comforter, whom the Father will send you in my name, will teach you all things, and bring to your minds whatsoever I have said to you. My peace I leave you, my peace I give you. Not such peace as the world giveth do I give unto you.

THE LORD'S PRAYER.

OUR Father, who art in heaven, hallowed be thy name, thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

AT THE BREAKING OF THE HOST.

As Jesus prayed in the Garden of Gethsemane, Judas came with a band of soldiers and betrayed him into their hands. He was taken before the Council of the Jews, and delivered up to Pontius Pilate, as guilty of crimes worthy of death. The Roman soldiers led him out of the city to crucify him. And bearing his own cross he

went forth to Calvary. There they crucified him between two thieves. And Jesus said: Father forgive them for they know not what they do. And at the ninth hour, Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit; and bowing down his head he gave up the Ghost.

PRAYER.

LORD Jesus Christ, dying on the cross for me, make me dead to sin, and give me grace to live only for Thee. Let us go forth to him bearing his shame, since he hath borne our sins. Far be it from me to glory save in the Cross of Christ. By his wounds we are healed. I too am prepared for stripes.

AT THE COMMUNION.

When Christ died on the cross the sun was darkened, the veil of the Temple was rent, the earth quaked, and the rocks were riven. Even the graves gave up their dead. In the evening of Friday the body of Christ was taken down from the cross, wrapped in fine linen, and laid in a new sepulchre.

PRAYER.

LAMB of God, who takest away the sins of the world, have mercy on us. Lord, I am not worthy that Thou shouldst enter under my roof; say but the word and my soul shall be healed. I will take the chalice of salvation and call upon the name of the Lord. Wherever Thou art, sweet Jesus, there will Thy servant also be. Neither death nor life nor any creature shall separate me from Thee, my Saviour.

AT THE BLESSING.

About the dawn of the third day, Christ arose from the dead and was seen by many. Often, during the

space of forty days, he appeared to his Apostles and taught them, giving them power to teach in his stead, and to forgive or retain sins. On Mount Olivet he was seen by them for the last time, and there he blessed them. And as his hands were uplifted in blessing them, he was taken up into heaven, and a cloud received him out of their sight.

PRAYER.

SAVE Thy people, O Lord, and bless Thy inheritance. May the Lord Jesus Christ bless us and keep us in his grace, and may his peace be with us.

AT THE LAST GOSPEL.

Christ sitteth at the right hand of God the Father. At the last day he will come again to judge the living and the dead. With his saints he shall reign for ever in glory.

PRAYER.

HAPPY is he who hath finished his course and hath kept the faith. All men have once to die, and after death the judgment. Blessed are the dead who die in the Lord. I know that my Redeemer liveth, and that in this same body I will rise again at the last day. God grant I may rise in glory. Amen.

THE END.

CANTICA SACRA:

OR,

HYMNS

FOR THE

CHILDREN OF THE CATHOLIC CHURCH.

COMPILED BY

REV. J. H. CORNELL.

APPROVED BY THE
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ADVERTISEMENT.

THE compiler of the present work would hereby express his obligations to his friend the Rev. Dr. CUMMINGS, of St. Stephen's Church, New York, for his kind permission to make extracts from his well-known "Hymns for Catholic Schools."

He would also state that he has prepared a Music-Book, containing easy and appropriate Melodies (with Piano or Organ accompaniment,) for a large number of the best Hymns in the present collection. The music-book, bearing the title of "Cantica Sacra, or Hymns set to music, for the children of the Catholic Church," is issued from the press of the publisher of the present collection. But *one* copy of the music-book (for the organist or teacher,) will be necessary in a congregation, or school, as the melodies can easily be learned by ear; thus the introduction of these hymns, which would involve a considerable expense, if the music were printed with them, is rendered practicable, even to the poorest schools and congregations.

The music for the *Psalms at Vespers*, arranged according to the Roman system, and with easy organ accompaniments, is contained in an Appendix to the Music-book accompanying this work.

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1.

HYMN TO THE HOLY TRINITY.

GOD the Father, who didst make me
To adore and worship Thee,
Who didst fashion and create me
Thine for evermore to be.

Often from Thy ways I've wandered
E'en each day and ev'ry hour,
Time so precious spent and squandered
Let me now with tears deplore.

Jesus Christ, who didst redeem me
From eternal misery,
Who didst shed Thy blood to save me,
On the Cross of Calvary.

Oh, what sorrow, there I caused Thee,
Oh, what bitter agony,
By that Cross, I now beseech Thee,
Look with pity down on me.

Holy Ghost, whose grace descended
Sevenfold to strengthen me,
By which grace my soul was cleansed
From a dark iniquity,

Many gifts oft-time I've slighted,
Gifts bestowed so lovingly,
But for love so unrequited
Now at least thy child I'll be.

Father, Son, and Holy Spirit,
Ever Blessed Trinity,
Oh! what love from me they merit
For such wondrous charity.

Thou, O God, hast made and saved me:
Thou alone my Lord shalt be;
Take me then to love and serve Thee
Now, and in eternity.

2.

JESUS, MY GOD AND MY ALL.

Jesus, Jesus! dearest Lord!
Forgive me if I say
For very love Thy sacred Name
A thousand times a day.

I love Thee so, I know not how
My transports to control;
Thy love is like a burning fire
Within my very soul.

O wonderful! That Thou shouldst let
So vile a heart as mine
Love Thee with such a love as this,
And make so free with Thine.

The craft of this wise world of ours
Poor wisdom seems to me;
Ah! dearest Jesus! I have grown
Childish with love of Thee!

For Thou to me art all in all,
My honor and my wealth,
My heart's desire, my body's strength,
My soul's eternal health.

Burn, burn, O Love! within my heart,
  Burn fiercely night and day,
Till all the dross of earthly loves
  Is burned, and burned away.

O Light in darkness, Joy in grief,
  O Heaven begun on earth!
Jesus! my Love! my Treasure! who
  Can tell what Thou art worth?

O Jesus! Jesus! sweetest Lord!
  What art Thou not to me?
Each hour brings joys before unknown,
  Each day new liberty!

What limit is there to thee, love?
  Thy flight where wilt Thou stay?
On! on! our Lord is sweeter far
  To-day than yesterday.

O love of Jesus! Blessed love!
  So will it ever be;
Time cannot hold thy wondrous growth,
  No, nor eternity!

3.

O JESUS, GOD AND MAN.

Jesus! God and Man!
  For love of children once a child
O Jesus! God and Man!
  We hail Thee Saviour sweet and mild

O Jesus! God and Man!
  Make us Thy children dear to Thee,
And lead us to Thyself,
  To love Thee for eternity.

O Mary! Mother mild!
God made thee Mother of the poor!
Mary! to thee we look,
To make our soul's salvation sure.

O Mary! Mother dear!
Thank God, for us, for all His love;
And pray that in our faith
We all may true and steadfast prove.

O Jesus! Mary's Son!
On Thee for grace we children call;
Make us all men to love,
But to love Thee beyond them all.

O Jesus! bless our work,
Our sorrows soothe, our sins forgive;
O happy, happy they
Who in the Church of Jesus live!

O God, most great and good,
At work or play, by night or day,
Make us remember Thee,
Who dost remember us alway!

4.

THE HOLY NAME OF JESUS.

Jesu dulcis memoria.

JESU! the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

Nor voice can sing, nor heart can frame,
Nor can the memory find,
A sweeter sound than Thy blest name,
O Saviour of mankind!

O hope of every contrite heart,
O joy of all the meek,
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? ah! this
Nor tongue nor pen can show:
The love of Jesus, what it is,
None but his loved ones know.

Jesu! our only joy be Thou,
As Thou our prize wilt be;
Jesu! be Thou our glory now,
And through eternity.

5.

MAY JESUS CHRIST BE PRAISED.*

WHEN morning gilds the skies,
My heart awaking cries;
May Jesus Christ be praised.
Alike at work and prayer,
To Jesus I repair;
May Jesus Christ be praised.

The sacred minster bell,
It peals o'er hill and dell;
May Jesus Christ be praised.
Oh! hark to what it sings,
As joyously it rings;
May Jesus Christ be praised.

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* It would be desirable for children to be taught, and for the faithful generally, to resume, the old Catholic practice of saluting each other with the words, "MAY JESUS CHRIST BE PRAISED," "FOR EVER AND EVER, AMEN."

To Thee, my God above,
I cry with glowing love;
May Jesus Christ be praised
The fairest graces spring
In hearts that ever sing,
May Jesus Christ be praised.

My tongue shall never tire
Of chanting in the choir,
May Jesus Christ be praised.
This song of sacred joy,
It never seems to cloy;
May Jesus Christ be praised.

When sleep her balm denies,
My silent spirit sighs;
May Jesus Christ be praised.
When evil thoughts molest,
With this I shield my breast;
May Jesus Christ be praised.

Does sadness fill my mind?
A solace here I find;
May Jesus Christ be praised.
Or fades my earthly bliss?
My comfort still is this;
May Jesus Christ be praised.

Though burst my heart in twain,
Still this shall be my strain;
May Jesus Christ be praised.
When you begin the day,
Oh! never fail to say;
May Jesus Christ be praised.

And at your work rejoice,
To sing with heart and voice;
May Jesus Christ be praised.
Be this at meals your grace:
In every time and place
May Jesus Christ be praised.

Be this, when day is past,
Of all your thoughts the last;
May Jesus Christ be praised.
In want and bitter pain,
None ever said in vain;
May Jesus Christ be praised.

Should guilt your spirit wring,
Remember Christ, your King;
May Jesus Christ be praised.
The night becomes as day,
When from the heart we say;
May Jesus Christ be praised.

In Heav'n's eternal bliss,
The loveliest strain is this;
May Jesus Christ be praised.
The powers of darkness fear,
When this sweet chant they hear;
May Jesus Christ be praised.

To God the Word on high,
The hosts of Angels cry;
May Jesus Christ be praised.
Let mortals, too, upraise
Their voice in hymns of praise;
May Jesus Christ be praised.

Let earth's wide circle round,
In joyful notes resound;
May Jesus Christ be praised.
Let air, and sea, and sky,
From depth to height reply;
May Jesus Christ be praised.

Be this, while life is mine,
My canticle divine;
May Jesus Christ be praised.
Be this th' eternal song,
Through all the ages on;
May Jesus Christ be praised.

6.

VENI CREATOR.

COME, Holy Ghost, Creator, come!
The darkness of our minds illume;
Thy children's hearts, O God, inspire,
And lighten with celestial fire.

Thou that art named the Paraclete,
The Gift of God, His Spirit sweet;
The Living Fountain, Fire, and Love,
And gracious Unction from above:

Of God's Right Hand the Finger Thou,
Who dost Thy sevenfold grace bestow;
True Promise of the Father, rich
In gifts of tongues and various speech.

Enable with perpetual light
The dulness of our blinded sight;
Our hearts with heavenly love fulfill
To walk Thy way, and do Thy will.

Stablish our weakness, and refresh
With fortitude our fainting flesh:
Keep far our foes, give peace at home;
Where Thou art guide, no ill can come.

Teach us to know the Father, Son,
And Thee, of Both, to be but One,
That through the ages all along
This faith may be love's endless song.

To God the Father laud and praise,
And to the Son, whom He did raise,
And to the Holy Spirit be,
Now and for all eternity.

7.

INVOCATION OF THE HOLY GHOST.

HOLY Ghost, come down upon Thy children,
Give us grace, and make us Thine;
Thy tender fires within us kindle,
Blessed Spirit! Dove Divine!
For all within us good and holy
Is from Thee, Thy precious gift;
In all our joys, in all our sorrows,
Wistful hearts to Thee we lift.
Holy Ghost, &c.

For Thou to us art more than father,
More than sister, in Thy love,
So gentle, patient, and forbearing,
Holy Spirit! heavenly Dove!
Holy Ghost, &c.

O we have grieved Thee, gracious Spirit!
Wayward, wanton, cold are we;
And still our sins, new every morning,
Never yet have wearied Thee.
Holy Ghost, &c.

Dear Paraclete! how hast Thou waited
While our hearts were slowly turned!
How often hath Thy love been slighted,
While for us it grieved and burned!
Holy Ghost, &c.

Now, if our hearts do not deceive us,
We would take Thee for our Lord;
O dearest Spirit make us faithful
To Thy least and lightest word.
Holy Ghost, &c.

Ah! sweet Consoler, though we cannot
Love Thee as Thou lovest us,
Yet if Thou deignst our hearts to kindle,
They will not be always thus.
Holy Ghost, &c.

With hearts so vile how dare we venture,
  King of kings, to love Thee so?
And how canst Thou, with such compassion,
  Bear so long with things so low?
                Holy Ghost, &c.

8.

JESUS IS GOD.

JESUS is God! the solid earth,
  The ocean broad and bright,
The countless stars, like golden dust
  That strew the skies at night,
The wheeling storm, the dreadful fire,
  The pleasant, wholesome air,
The summer's sun, the winter's frost,
  His own creations were.

Jesus is God! the glorious bands
  Of golden angels sing
Songs of adoring praise to Him,
  Their Maker and their King.
He was true God in Bethlehem's crib,
  On Calvary's cross true God,
He who in Heaven eternal reigned,
  In time on earth abode.

Jesus is God! there never was
  A time when He was not:
Boundless, eternal, merciful,
  The Word the Sire begot!
Backward our thoughts through ages stretch
  Onward through endless bliss,—
For there are two eternities,
  And both alike are His!

Jesus is God! alas! they say
  On earth the numbers grow
Who His Divinity blaspheme
  To their unfailing woe.
And yet what is the single end
  Of this life's mortal span,
Except to glorify the God
  Who for our sakes was man?

Jesus is God! let sorrow come,
  And pain, and every ill;
All are worth while, for all are means
  His glory to fulfill;
Worth while a thousand years of life
  To speak one little word,
If by our Credo we might own
  The Godhead of our Lord!

Jesus is God! O could I now
  But compass land and sea,
To teach and tell this single truth,
  How happy should I be!
O had I but an angel's voice
  I would proclaim so loud,—
Jesus, the good, the beautiful,
  Is everlasting God!

Jesus is God! if on the earth
  This blessed faith decays,
More tender must our love become,
  More plentiful our praise.
We are not angels, but we may
  Down in earth's corners kneel,
And multiply sweet acts of love,
  And murmur what we feel.

9.

ADVENT HYMN.

HARK! an awful voice is sounding;
"Christ is nigh!" it seems to say;
"Cast away the dreams of darkness,
O ye children of the day!"

Startled at the solemn warning,
Let the earth-bound soul arise;
Christ her Sun, all sloth dispelling,
Shines upon the morning skies.

Lo! the Lamb so long expected,
Comes with pardon down from Heaven;
Let us haste, with tears of sorrow,
One and all to be forgiven.

So, when next He comes with glory,
Rapping all the earth in fear,
May He then as our Defender
On the clouds of Heaven appear.

Honor, glory, virtue, merit,
To the Father and the Son,
With the everlasting Spirit,
While eternal ages run.

10

THE BIRTH OF JESUS.

LITANY HYMN.

BY the word to Mary given,
By Thy first descent from heav'n,
By Thine infant form so fair,
Trembling in the midnight air—
Babe of Bethlehem, hear our cry!
Thou wert helpless once as we;
Hear the loving Litany
We, Thy children sing to Thee.

By Thy poor and lowly lot,
By the manger and the grot,
By Thy little feet and hands,
Folded fast in swaddling bands,
Babe of Bethlehem, hear our cry! &c.

By the worship shepherds paid,
By the gift that sages made,
Gold and myrrh and incense sweet,
Laid in homage at Thy feet,
Babe of Bethlehem, hear our cry! &c.

By St. Joseph's thoughts amaz'd,
When he first upon Thee gaz'd,
And his Lord and Maker saw
Laid upon a bed of straw—
Babe of Bethlehem, hear our cry! &c.

And oh, more than all the rest,
By the joy of Mary's breast,
When she, kneeling, first adored
Thee, her child and yet her Lord—
Babe of Bethlehem, hear our cry! &c.

11

THE SNOW LAY ON THE GROUND.

CHRISTMAS CAROL.

[Sung in Rome by the Pifferari from the Abruzzi Mountains.]

THE snow lay on the ground,
The stars shone bright,
When Christ our Lord was born,
On Christmas night.

'Twas Mary, daughter pure
Of holy Ann,
That brought into this world
Our God made Man.

She laid Him in a stall,
At Bethlehem,
The ass and oxen shared
The roof with them.

Saint Joseph too was by
To tend the Child,
To guard Him, and protect
His Mother mild.

The angels hovered round,
And sang this song,
Venite adore-
mus Dominum.

And thus, that manger poor
Became a throne:
For, He Whom Mary bore,
Was God the Son.

O come then, let us join
The heav'nly host,
To praise the Father, Son,
And Holy Ghost.

Venite adore-
mus Dominum.
Venite adore-
mus Dominum.

12

SEE! AMID THE WINTER'S SNOW.

CHRISTMAS HYMN.

SEE! amid the winter's snow,
Born for us on earth below;
See! the tender Lamb appears,
Promis'd from eternal years!
Hail! thou ever-blessed morn!
Hail! Redemption's happy dawn!
Sing through all Jerusalem,
Christ is born in Bethlehem!

Lo! within a manger lies
He who built the starry skies:
He who, throned in height sublime,
Sits amid the cherubim.
Hail! thou ever-blessed morn! &c.

"Say, ye holy shepherds, say,
What your joyful news to day?
Wherefore have ye left your sheep
On the lonely mountain steep?"
Hail! thou ever-blessed morn! &c.

"As we watch'd at dead of night,
Lo! we saw a wondrous light;
Angels singing, 'Peace on earth,'
Told us of the Saviour's birth."
Hail! thou ever-blessed morn! &c.

Sacred Infant! all divine!
What a tender love was Thine!
Thus to come from highest bliss
Down to such a world as this!
Hail! thou ever-blessed morn! &c.

Teach, oh teach us, holy Child!
By Thy face so meek and mild;
Teach us to resemble Thee
In Thy sweet humility.
Hail! thou ever-blessed morn! &c.

Virgin Mother! Mary blest!
By the joys that fill thy breast,
Pray for us, that we may prove
Worthy of the Saviour's love.
Hail! thou ever-blessed morn! &c.

13

ONCE IN DAVID'S ROYAL CITY

CHRISTMAS CAROL.

ONCE in David's royal City,
Stood a lonely cattle shed,
Where a Maiden laid her Baby
With a manger for His bed.
Mary was that mother mild,
Jesus Christ her only Child.

He came down to earth from Heaven,
Who is God and Lord of all,
And His shelter was a stable,
And His cradle was a stall.
With the poor, and mean, and lowly,
Lived on earth our Saviour holy.

And through all His wondrous Childhood,
He would honor and obey,
Love and watch the lowly Maiden,
In whose gentle arms He lay.
Christian children all must be,
Mild, obedient, good as He.

For He is our childhood's pattern,
Day by day like us He grew;
He was little, weak, and helpless,
Tears and smiles like us He knew.
And He feeleth for our sadness,
And He shareth in our gladness.

And our eyes at last shall see Him,
Through His own redeeming love;
For that Child so dear and gentle,
Is our Lord in Heaven above,
And He leads His children on,
To the Home where He is gone.

Not in that poor lonely stable,
With the oxen standing by,
We shall see Him; but in Heaven,
Set at God's right hand on high,
When like stars His children crown'd,
All in white shall wait around.

14

ADESTE FIDELES.

ADESTE Fideles,
Læti triumphantes;
Venite, venite in Bethlehem:
Natum videte
Regem angelorum:
Venite adoremus,
Venite adoremus,
Venite adoremus Dominum.

Deum de Deo,
Lumen de lumine
Gestant puellæ viscera;
Deum verum,
Genitum non factum:
Venite adoremus, &c.

Cantet nunc io chorus angelorum
Cantet nunc aula cœlestium,
Gloria in excelsis Deo:
Venite adoremus, &c.

Ergo qui natus
Die hodiernâ,
Jesu, tibi sit gloria:
Patris æterni
Verbum caro factum:
Venite adoremus, &c.

15

TO THE INFANT JESUS IN THE CRIB.

O KING of Heaven! from starry throne descending,
Thou takest refuge in that wretched cave;
O God of bliss! I see Thee cold and trembling,-
What pain it cost Thee, fallen man to save!
CHORUS.—Sweet Infant Jesus!
Infant divine!
Make me, oh, make me
Forever be Thine!

Thou, of a thousand worlds the great Creator,
Dost now the pain of cold and want endure;
Thy poverty but makes Thee more endearing,
For well I know, 'tis love has made Thee poor.
CHORUS.—Sweet Infant Jesus! etc.

I see Thee leave Thy Heavenly Father's bosom,—
But whither has Thy love transported Thee?
Upon a little straw I see Thee lying:
Why suffer thus? 'Tis all for love of me.
CHORUS.—Sweet Infant Jesus! etc.

But if it is Thy will for me to suffer,
And by these sufferings my heart to move;
Wherefore, my Jesus, do I see Thee weeping?
'Tis not for pain Thou weepest, but for love.
CHORUS.—Sweet Infant Jesus! etc.

Thou weepest thus to see me so ungrateful;
My sins have pierced Thee to the very core;
I once despised Thy love,—but now I love Thee;
I love but Thee: then Jesus, weep no more.
CHORUS.—Sweet Infant Jesus! etc.

Thou sleepest Lord, but Thy heart ever watches,
No slumber can a heart so loving take;
But tell me, darling Babe, of what Thou thinkest:
"I think," He says, "of dying for thy sake."
CHORUS.—Sweet Infant Jesus! etc.

Is it for me, that Thou dost think of dying?
What then, O Jesus! can I love but Thee?
Mary, my hope! if I love Him too little,
Be not indignant,—love Him thou for me.
CHORUS.—Sweet Infant Jesus!
Infant divine!
Make me, oh make me
Forever be Thine!

16

THE CHILDHOOD OF JESUS.

LITANY HYMN.

BY the name which Thou didst take,
Suffering early for our sake;
Name ador'd on bended knee,
Name of grace and majesty.
Child of Mary, hear our cry!
Thou wert lowly once as we;
Hear the loving Litany
We, Thy children, sing to Thee.

By the joy of Simeon blest,
When he clasp'd Thee to his breast;
By the widow'd Anna's song,
Pour'd amid the wondering throng—
Child of Mary, hear our cry! &c.

By Thine angel-bidden flight
Into Egypt in the night;
By Thy home at Herod's death
In despised Nazareth!
Child of Mary, hear our cry! &c.

By Thy tender mother's fears,
By her many sighs and tears,
As she sought Thee night and day,
Turning back upon her way—
  Child of Mary, hear our cry! &c.

By her wond'ring love and awe,
In the temple when she saw
Thee, her child so young and fair,
Wiser than the wisest there—
  Child of Mary, hear our cry! &c.

17

O CRUEL HEROD, WHY THUS FEAR?

FOR THE EPIPHANY.

CRUEL Herod! why thus fear
  Thy King and God, who comes below?
No earthly crown comes He to take,
  Who heavenly kingdoms doth bestow.

The wiser Magi see the star,
  And follow as it leads before;
By its pure ray they seek the Light,
  And with their gifts that Light adore.

Behold at length the heavenly Lamb
  Baptiz'd in Jordan's sacred flood;
There consecrating by His touch
  Water to cleanse us in His blood.

But Cana saw her glorious Lord
  Begin His miracles divine;
When water, reddening at His word,
  Flow'd forth obedient in wine.

To Thee, O Jesu, who Thyself
  Hast to the Gentile world display'd,
Praise, with the Father evermore,
  And with the Holy Ghost, be paid.

18

THE HOLY CHILD JESUS.

JESUS, teach me how to pray,
  Suffer not my thoughts to stray,
  Send distractions far away,
    Sweet holy Child:
Let me not be rude or wild,
Make me humble, meek and mild,
Pure as angels undefil'd,
    Sweet holy Child.

When I work or when I play,
Be Thou with me through the day,
Teach me what to do and say,
    Sweet holy Child.
Make me love Thy Mother blest,
Safe beneath her care to rest,
As a bird within its nest,
    Sweet holy Child.

When the hour of death is nigh,
Then may Mary standing by
Take me in her arms to die,
    Sweet holy Child.
So through all eternity
Will I bless their charity,
Who first led my steps to Thee,
    Sweet holy Child.

19

HEART OF THE HOLY CHILD.

HEART of the holy Child,
Hide me in Thee;
Purest and undefil'd,
Purify me;
Joy of my early life,
Far from evil passions rife,
Troubling this world of strife,
Keep me with Thee.

Sweet Child of Bethlehem,
Open Thine Heart;
Lessons from Nazareth
Deign to impart;
Mary and Joseph dear,
Let us be to Jesus near;
With you we shall not fear
From Him to part.

20

INFANT JESUS, MEEK AND MILD.

INFANT Jesus, meek and mild,
Look on me a little child,
Pity mine and pity me,
Suffer me to come to thee.

Heart of Jesus, I adore Thee,
Heart of Mary, I implore thee,
Heart of Joseph, pure and just—
In these hearts I put my trust.

21

THE LOVING HEART OF JESUS.

THE loving Heart of Jesus seek
In trouble and distress,
Whatever sorrow vex the mind,
Or guilt the soul oppress.

Jesus, who gave Himself for you
Upon the Cross to die,
Opens to you His Sacred Heart—
Oh, to that Heart draw nigh.

Ye hear how kindly He invites;
Ye hear His words so blest—
"All ye that labor, come to Me,
And I will give you rest."

What meeker than the Saviour's Heart?—
As on the Cross He lay
It did His murderers forgive,
And for their pardon pray.

O Heart! thou joy of Saints on high!
Thou hope of sinners here!
Attracted by those loving words,
To Thee I lift my prayer.

Wash Thou my wounds in that dear Blood
Which forth from Thee doth flow;
New grace, new hope inspire; a new
And better heart bestow.

22

THE PRECIOUS BLOOD.

HAIL, Jesus! Hail! who for my sake
Sweet Blood from Mary's veins didst take,
And shed it all for me;
O blessed be my Saviour's Blood,
My life, my light, my only good,
To all eternity.

To endless ages let us praise
The Precious Blood whose price could raise
The world from wrath and sin;
Whose streams our inward thirst appease,
And heal the sinner's worst disease,
If he but bathe therein.

O sweetest Blood, that can implore
Pardon of God, and heaven restore,
The heaven which sin had lost:
While Abel's blood for vengeance pleads,
What Jesus shed still intercedes
For those who wrong him most.

O to be sprinkled from the wells
Of Christ's own sacred Blood, excels
Earth's best and highest bliss:
The ministers of wrath divine
Hurt not the happy hearts that shine
With those red drops of His!

Ah! there is joy amid the Saints,
And hell's despairing courage faints,
When this sweet song we raise:
O louder then, and louder still,
Earth with one mighty chorus fill,
The Precious Blood to praise!

23

THE PASSION OF JESUS.

LITANY HYMN.

BY the blood that flowed from Thee
In Thy bitter agony,
By the scourge so meekly borne,
By Thy purple robe of scorn,—
Jesu, Saviour, hear our cry!
Thou wert suffering once as we;
Hear the loving Litany
We, Thy children, sing to Thee.

By the thorns that crown'd Thy head,
By Thy sceptre of a reed,
By Thy footstep faint and slow,
Weigh'd beneath Thy cross of woe,—
Jesu, Saviour, hear our cry, &c.

By the nails and pointed spear,
By Thy people's cruel jeer,
By Thy dying prayer which rose
Begging mercy for thy foes,—
Jesu, Saviour, hear our cry, &c.

By the darkness thick as night,
Blotting out the sun from sight;
By the cry with which in death
Thou didst yield Thy parting breath,—
Jesu, Saviour, hear our cry, &c.

By Thy weeping mother's woe,
By the sword that pierc'd her through,
When in anguish standing by,
On the cross she saw Thee die,—
Jesu, Saviour, hear our cry, &c.

24

MEDITATION ON THE PASSION.

MY Jesus! say, what wretch has dar'd
Thy sacred hands to bind?
And who has dar'd to buffet so
Thy face so meek and kind?
'Tis I have thus ungrateful been;
Yet, Jesus! pity take!
Oh, spare and pardon me, my Lord,
For Thy sweet mercy's sake!

My Jesus! who with spittle vile
Profaned Thy sacred brow?
Or whose unpitying scourge has made
Thy precious blood to flow?
'Tis I have thus, &c.

My Jesus! whose the hands that wove
That cruel thorny crown?
Who made that hard and heavy cross
That weighs Thy shoulders down?
'Tis I have thus, &c.

My Jesus! who has mocked Thy thirst
With vinegar and gall;
Who held the nails that pierced Thy hands,
And made the hammer fall?
'Tis I have thus, &c.

My Jesus! say, who dared to nail
Those tender feet of Thine;
And whose the arm that raised the lance
To pierce that Heart Divine?
'Tis I have thus, &c.

And, Mary! who on Calvary rais'd
Thy bleeding Son on high;
Canst thou forgive the cruel crime,
That caused Him thus to die?
'Tis I have thus ungrateful been
To Jesus and to thee;
Forgive me for thy Jesus' sake
And pray to Him for me.

25

FROM PAIN TO PAIN.

(Sung between the stations of the Cross.)

FROM pain to pain, from woe to woe,
With loving hearts and footsteps slow,
To Calvary with Christ we go.
See how His precious Blood
At every station pours!
Was ever grief like His!
Was ever sin like ours!

26

JESUS CRUCIFIED.

PART I.

O COME and mourn with me awhile;
See Mary calls us to her side;
O come and let us mourn with her;
Jesus, our Love is crucified!

Have we no tears to shed for Him
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Love, is crucified!

How fast His Hands and Feet are nailed;
His blessed Tongue with thirst is tied,
His failing Eyes are blind with blood;
Jesus, our Love, is crucified!

His mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
Jesus, our Love, is crucified!

Seven times He spoke, seven words of love,
And three long hours His silence cried
For mercy on the souls of men;
Jesus, our Love, is crucified!

What was Thy crime, my dearest Lord?
By earth, by heaven, Thou hast been tried,
And guilty found of too much love;
Jesus, our Love, is crucified!

PART II.

FOUND guilty of excess of love,
It was thine own sweet will that tied
Thee tighter far than helpless nails;
Jesus, our Love, is crucified!

Death came, and Jesus meekly bow'd;
His failing eyes he strove to guide
With mindful love to Mary's face;
Jesus, our Love, is crucified !

O break, O break, hard heart of mine;
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Love is crucified!

Come take thy stand beneath the Cross,
And let the Blood from out His Side
Fall gently on thee drop by drop;
Jesus, our Love, is crucified!

A broken heart, a fount of tears,
Ask, and they will not be denied;
A broken heart, love's cradle is;
Jesus, our Love, is crucified!

O love of God! O Sin of man!
In this dread act your sin is tried;
And victory remains with love,
For He, our Love, is crucified!

27

THE RESURRECTION OF JESUS.

LITANY HYMN.

BY the first bright Easter-day,
When the stone was roll'd away;
By the glory round Thee shed
At Thy rising from the dead—
King of glory, hear our cry!
Make us soon Thy joys to see;
Hear the loving Litany
We, Thy children, sing to Thee.

By Thy mother's fond embrace,
By her joy to see Thy face,
When, all bright in radiant bloom,
Thee she welcom'd from the tomb,
King of glory, hear our cry! &c.

By the joy of Magdalen,
When she saw Thee once again,
And entranc'd in rapture sweet,
Knelt to kiss Thy sacred feet—
King of glory, hear our cry! &c.

By their joy who greeted Thee
'Mid the hills of Galilee;
By Thy keys of might divine,
Vested in St. Peter's line—
King of glory, hear our cry! &c.

By Thy parting blessing giv'n
As Thou didst ascend to heav'n;
By the cloud of living light
That receiv'd Thee out of sight—
King of glory, hear our cry! &c.

28

EASTER HYMN.

CHRIST is risen from the dead,
Risen, as He truly said;
Praise the Lord with grateful voice,
Bless His name, Rejoice, Rejoice!
CHORUS.—Resurrexit,
Sicut dixit,
Alleluia, Alleluia,
Alleluia, Alleluia.

Angels clad in snowy white,
Coming from the realms of light,
Bid us sing with grateful voice,
Bid us all Rejoice, Rejoice!
CHORUS.—Resurrexit, &c.

Man was but a slave before,
Man is free for evermore;
Heaven and earth with grateful voice,
Bid us all Rejoice, Rejoice!
CHORUS.—Resurrexit, &c.

29

THE MOST HOLY SACRAMENT.

JESUS! my Lord, my God, my all!
How can I love Thee as I ought?
And how revere this wondrous gift,
So far surpassing hope or thought?
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Had I but Mary's sinless heart
To love Thee with, my dearest King!
O with what bursts of fervent praise
Thy goodness, Jesus, would I sing!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

O see! within a creature's hand
The vast Creator deigns to be,
Reposing infant-like, as though
On Joseph's arm, or Mary's knee.
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

The Body, Soul, and Godhead, all!
O mystery of love divine!
I cannot compass all I have,
For all Thou hast and art are mine!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Sound, sound His praises higher still,
And come, ye angels, to our aid,
'Tis God! 'tis God! the very God
Whose power both man and angels made!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Ring joyously, ye solemn bells!
And wave, O wave, ye censers bright!
'Tis Jesus cometh, Mary's Son,
And God of God, and Light of Light!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

O earth! grow flowers beneath His feet,
And thou, O sun, shine bright this day!
He comes! He comes! O Heaven on earth!
* Our Jesus comes upon His way!
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

He comes! He comes! the Lord of Hosts,
Borne on His Throne triumphantly!
We see Thee, and we know Thee, Lord;
And yearn to shed our blood for Thee.
Sweet Sacrament! we Thee adore!
O, make us love Thee more and more!

Our hearts leap up; our trembling song
Grows fainter still; we can no more;
Silence! and let us weep—and die
Of very love, while we adore.
Great Sacrament of love divine!
All, all we have or are be Thine!

* Usually omitted in singing.

30

COMMUNION.

O HAPPY Flowers! O happy Flowers!
How quietly for hours and hours,
In dead of night, in cheerful day,
Close to my own dear Lord you stay,
Until you gently fade away!
O happy Flowers, what would I give
In your sweet place all day to live,
And then to die, my service o'er,
Softly as you do, at His door.

O happy Lights! O happy Lights!
Watching my Jesus livelong nights,
How close you cluster round His throne,
Dying so meekly one by one,
As each its faithful watch has done.
Could I with you but take my turn,
And burn with love of Him, and burn
Till love had wasted me, like you—
Sweet lights! what better could I do?

O happy Pyx! O happy Pyx!
Where Jesus doth His dwelling fix;
O little palace, dear and bright,
Where He, who is the world's true light,
Spends all the day, and stays all night!
Ah! if my heart could only be
A little home for Him like thee,
Such fires my happy soul would move,
I could not help but die of love!

O Pyx, and Lights, and Flowers! but I
Through envy of you will not die:
Nay, happy things: what will you do,
For I am better off than you,
The whole day long, the whole night through!
For Jesus gives Himself to me,
So sweetly and so utterly,
By rights long since I should have died
For love of Jesus Crucified.

My happy Soul! my happy Soul!
How shall I then my love control?
O sweet Communion! Feast of bliss!
When the dear Host my tongue doth kiss,
What happiness is like to this?
O heaven, I think, must be alway
Quite like a First-Communion Day;
With love so sweet, and joy so strange,—
Only that heaven will never change!

31

THANKSGIVING AFTER COMMUNION.

JESUS, gentlest Saviour!
God of might and power!
Thou Thyself art dwelling
In us at this hour.

Nature cannot hold Thee,
Heaven is all too strait
For Thine endless glory
And Thy royal state.

Out beyond the shining
Of the furthest star,
Thou art ever stretching
Infinitely far.

Yet the hearts of children
  Hold what worlds cannot,
And the God of wonders
  Loves the lowly spot.

As men to their gardens
  Go to seek sweet flowers,
In our hearts dear Jesus
  Seeks them at all hours.

Jesus, gentlest Saviour!
  Thou art in us now;
Fill us full of goodness
  Till our hearts o'erflow.

Pray the prayer within us
  That to heaven shall rise;
Sing the song that angels
  Sing above the skies.

Multiply our graces,
  Chiefly love and fear,
And, dear Lord! the chiefest—
  Grace to persevere.

Oh, how can we thank Thee
  For a gift like this,
Gift that truly maketh
  Heaven's eternal bliss.

Ah! when wilt Thou always
  Make our hearts Thy Home?
We must wait for heaven,—
  Then the day will come.

Now at least we'll keep Thee
  All the time we may—
But Thy grace and blessing
  We will keep alway.

When our hearts Thou leavest,
  Worthless though they be,
Give them to Thy Mother
  To be kept for Thee.

32.

CORPUS CHRISTI.

LET us with hearts renew'd,
Our grateful homage pay;
And welcome with triumphant songs;
This ever-blessed day.

Upon this hallow'd night
Christ with His brethren ate,
Obedient to the olden law,
The Pasch before Him set.

Which done,—Himself entire,
The true Incarnate God,
Alike on each, alike on all
His sacred hands bestow'd.

He gave His Flesh; He gave
His precious Blood; and said,
"Receive, and drink ye all of this,
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made His Priests its ministers
Through all the bounds of time.

Farewell to types! Henceforth
We feed on Angels' food:
The guilty slave—oh, wonder!—eats
The Body of his God!

O Blessed Three in One!
Visit our hearts, we pray;
And lead us on through Thine own paths
To Thy eternal Day.

33

JESUS IN THE BLESSED SACRAMENT.

MY God, my life, my love,
To Thee, to Thee I call;
O come to me from heaven above,
And be my God, my All.

My faith beholds Thee, Lord!
Conceal'd in human food;
My senses fail, but in Thy word
I trust, and find my God.

O when wilt Thou be mine,
Sweet lover of my soul?
My Jesus dear, my king Divine,
Come o'er my heart to rule.

O! come and fix Thy throne,
Within my very heart,
O! make it burn for Thee alone,
And from me ne'er depart.

Begone ye, from my mind,
Vain, childish, earthly toys!
In Jesus only do I find
True pleasures, solid joys.

34

WHAT HAPPINESS CAN EQUAL MINE?

WHAT happiness can equal mine?
I've found the object of my love;
My Saviour and my Lord divine
Is come to me from heav'n above.
He makes my heart His own abode,
His flesh becomes my daily bread;
He pours on me His healing blood,
And with His life my soul is fed.

My love is mine and I am His;
In me He dwells, in Him I live:
Where could I taste a purer bliss?
What greater boon could Jesus give?
O royal banquet! heav'nly feast!
O flowing fount of life and grace!
Where God the Giver, man the guest,
Meet and unite in sweet embrace.

Dear Jesus, now my heart is Thine,
Oh, may it never from Thee fly;
My God, be Thou for ever mine,
And I Thine own eternally.
No more, O Satan, thee I fear!
O world, thy charms I now despise!
For Christ Himself is with me here,
My joy, my life, my paradise.

35

PRAYER TO JESUS IN THE BLESSED SACRAMENT.

JESU Christ, remember,
When Thou shalt come again,
Upon the clouds of heaven,
With all Thy shining train;

When every eye shall see Thee
In Deity reveal'd,
Who now upon this altar
In silence art conceal'd;—

Remember then, O Saviour,
I supplicate of Thee,
That here I bow'd before Thee,
Upon my bended knee;

That here I own'd Thy presence
And did not Thee deny;
And glorified Thy greatness,
Though hid from human eye.

Accept, Divine Redeemer,
The homage of my praise;
Be Thou the light and honor,
And glory of my days.

Be Thou my consolation
When death is drawing nigh;
Be Thou my only Treasure
Through all eternity.

36

HYMN BEFORE COMMUNION.

JESUS, Jesus, come to me,
O! how much I long for Thee!
Come Thou, of all friends the best,
Take possession of my breast.
Comfort my poor soul distress'd,
Come and dwell within my breast;
O! how oft I sigh for Thee,
Jesus, Jesus, come to me.

Empty is all worldly joy,
Ever mix'd with some alloy;
Give me my true Sovereign Good,
Jesus, Thy own Flesh and Blood.
Comfort my poor soul distress'd,
Come and dwell within my breast;
O! how oft I sigh for Thee,
Jesus, Jesus, come to me.

On the Cross three hours for me
Thou didst hang in agony;
I my heart to Thee resign,
O! what rapture to be Thine!
Comfort my poor soul distress'd,
Come and dwell within my breast;
O! how oft I sigh for Thee,
Jesus, Jesus, come to me.

37

THE BREAD OF LIFE.

WHEN by Thy altar, Lord, I kneel,
And think upon Thy love,
O! make my heart Thy goodness feel,
Fix it on things above!
My sweetest Lord, when I retrace
Thy wondrous love for me;
O! how can I affection place
On anything but Thee?

About to leave this wretched earth,
On man Thy thoughts still bent,
Thy sacred, boundless love gave birth
To this sweet Sacrament:
My sweetest Lord, &c.

O manna! which my Sov'reign Lord
In pity left for me;
Without this mystery ador'd
What would this exile be?
My sweetest Lord, &c.

A desert land of woe and care,
A pilgrimage of strife,
Who could its grief, its sorrows bear
Without this Bread of Life?
My sweetest Lord, &c.

My soul here finds a sov'reign balm,
A cure for every grief,
'Mid pain and care a heavenly calm,
A solace and relief.
My sweetest Lord, &c.

Supported by this Heavenly Bread,
My Lord's last pledge of love;
With joy the rugged path I'll tread,
To Horeb's mount above.
My sweetest Lord, &c.

Strengthen'd by this, my soul its flight,
Shall from this exile soar,
To dwell in realms of bliss and light,
For ever, evermore.
My sweetest Lord, &c.

38

O SALUTARIS HOSTIA.

SALUTARIS Hostia,
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni Trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino
Nobis donet in patria. Amen.

O SAVING Victim, op'ning wide
The Gate of heav'n to man below!
Our foes press on from every side;
Thine aid supply, Thy strength bestow.

To Thy great name be endless praise,
Immortal Godhead, one in three!
Oh, grant us endless length of days
In our true native land with Thee. Amen.

39

TANTUM ERGO.

TANTUM ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui:
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.

* V. Panem de cœlo præstitisti eis.
R. Omne delectamentum | in se habentem.

DOWN in adoration falling,
Lo! the sacred host we hail!
Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally;
Be salvation, honor, blessing,
Might and endless majesty.

* In Paschal Time, and during the Octave of Corpus Christi, thus:

V. Panem de cœlo præstitisti eis. | Alleluia.
R. Omne delectamentum in se habentem. | Alleluia.

40

HYMN AT MASS.

PART I.—WORSHIP.

(*At the beginning of Mass.*)

MOST Holy Trinity, One God
Supreme in Majesty,
All power in heaven and earth is Thine,
All things belong to Thee.

I offer up the Holy Mass,
This morning, with the aim
Of blessing Thy Almighty power,
And worshipping Thy name.

CHORUS.—By Thy own Incarnate Word,
We adore Thee, Blessed Lord.

PART II.—THANKSGIVING.

(*At the Offertory.*)

ALMIGHTY and Eternal God,
Thou art the good supreme;
Thou dost create us and preserve
Thou dost our souls redeem.
For these and all Thy benefits,
Thy mercy we adore,
And offer up the Holy Mass,
To thank Thee more and more.

CHORUS.—By Thy own Incarnate Word,
We give thanks to Thee, O Lord.

PART III.—ATONEMENT.

(*After the Elevation.*)

THE merits of the Lamb of God,
  Can grace for all obtain;
His precious blood from every soul
  Can wash out every stain.
I offer up His precious blood,
  To Thee, my God, this day;
Oh! pardon us, and give us grace,
  No more to go astray.

CHORUS.—Through Thy own Incarnate Word,
  Grant us mercy, Blessed Lord.

PART IV.—PETITION.

(*At the Agnus Dei.*)

ALL men have need of Thee, my God,
  The just that love Thy name,
The souls that sleep in sin, and those
  That feel the cleansing flame.
O grant Thy blessing and Thy grace,
  To all for whom we pray;
For this, O Lord, we offer up
  The Holy Mass to-day.

CHORUS.—Through Thy own Incarnate Word,
  Hear our prayer, O Blessed Lord.

41

A METHOD OF SINGING MASS FOR CHILDREN.

OFFERING OF HOLY MASS FOR THE FOUR ENDS.

(*Before the Priest enters.*)

NOW Jesus Christ's true flesh and blood,
Will be our Sacrifice Divine,
The same in Mass as on the Cross,
Though under forms of bread and wine.

We offer then the Holy Mass,
Thee our Creator to *adore*,
To *thank* Thee for Thy gracious gifts,
And praise Thy name for evermore.
We pray for *pardon* and for grace,
To change the lives that we have led,
And beg Thee, for thy Son's dear sake,
To *bless* the living and the dead.

42

ACT OF CONTRITION.

(*At the beginning of Mass.*)

O GOD of Mercy pity us,
With weeping hearts we cry:
Do Thou then kindly pardon us
And hear Thy children's sigh.

My God, because Thou art so good,
With sorrow I deplore
How I offended Thee by sin,
I will offend no more.

43

AT THE GOSPEL.

THY Gospel, Jesus, we believe,
And for Thy help we humbly pray,
That we in thought, and word, and deed,
Thy holy Gospel may obey.

44

AT THE OFFERTORY.

(*Divine Praises.*)

BLESSED be God.
Blessed be His holy name.
Blessed be Jesus Christ, true God and true man.
Blessed be the name of Jesus.
Blessed be Jesus in the most holy Sacrament of the Altar.
Blessed be the great mother of God, the most holy Mary.
Blessed be her holy and Immaculate Conception.
Blessed be the name of Mary, Virgin and Mother.
Blessed be God in His angels and in His saints.

(Instead of the above, *The Four Great Truths*, page 106, or some Hymn to the Blessed Virgin, may be sung, finishing before the *Canon.*)

45

AT THE SANCTUS.

(Prayer for the Living.)

GOD be ever with Thy *Church*;
The Pope and all the Priesthood bless;
Bless every day our *Parents* dear,
Give them eternal happiness.

We pray for *all* who want our prayers,
To all poor *sinners* mercy show,
Ah! why should Jesus die in vain,
To save them from eternal woe?

(Intercession of Saints.)

We praise Thy Saints, may they for us
With Jesus kindly intercede;
May Mary pray her sweetest prayer,
To help her children in their need.

(Before the Consecration.)

O God, 'tis now the solemn hour,
When bread and wine are truly made
The flesh and blood of Jesus Christ,
By words of Consecration said.

46

AFTER THE ELEVATION.

(Act of Faith.)

HEAVENS, Earth! this wonder hear,
What was but earthly bread and wine,
By God Almighty's wondrous power
Is now Christ's flesh and blood Divine.
So God has said, so we *believe*,
The Word of God cannot deceive.

(Act of Adoration.)

O Jesus, God, Creator, Judge,
Thee present, humbly we *adore*,
To Thee in this great Sacrament
Be praise and glory evermore.
May every tongue to Thee confess,
May every heart Thy presence bless.

(Act of Petition.)

Behold, O God, the precious blood
Of Jesus on the altar lies;
O Father, hear! how Jesu's blood
For grace and mercy loudly cries.
To Thee it speaketh to forgive,
Forgive us then that we may live.

(Prayer for the Dead.)

Have mercy, too, on those who burn
In Purgatory's cleansing flame;
Through this most holy Sacrifice
Release them from their bitter pain.
May they receive eternal rest,
And with the light of Heav'n be blest.

47

ACTS OF FAITH, DESIRE, ETC.

IN this Sacrament, sweet Jesus,
Thou dost give Thy flesh and blood,
With Thy soul and Godhead also
As our own most precious food.

Yes, dear Jesus, I *believe* it,
And Thy presence I *adore*,
And with all my heart I *love* Thee,
May I love Thee more and more.

Come, sweet Jesus, in Thy mercy,
Give Thy flesh and blood to me;
Come to me, O dearest Jesus,
Come, my soul's true life to be.

Come, that I may live for ever,
Thou in me and I in Thee;
Living thus, I shall not perish,
But shall live eternally.

48

ACTS OF THANKSGIVING AND OFFERING.

BLESSED be the love of Jesus,
Giving us His flesh and blood,
Blessed be His Mother Mary,
Mother ever kind and good.

Blessed be the great St. Joseph,
Sing then with devotion true;
"Dearest Jesus, Mary, Joseph,
Heart and life I give to you.'

49

THANKSGIVING.

GREAT God we thank Thee for the grace
Of hearing Holy Mass this day,
On Sundays may we always come
To hear the Holy Mass and pray.

Then may the grace of Holy Mass
Be with us still in all our need,
And keep us from the stain of sin,
In every thought, and word, and deed.

Hymns in Honor of the Saints, &c.

50

THE ORPHANS' CONSECRATION TO MARY.

MOTHER Mary! at thine altar
We thy little children kneel;
With a faith that cannot falter,
To thy goodness we appeal.
We are seeking for a mother
O'er the earth so waste and wide,
And from off His Cross our Brother
Points to Mary by His side.

We have seen thy picture often
  With thy little Babe in arms,
And it ever seemed to soften
  All our sorrows with its charms;
So we want thee for our Mother,
  In thy gentle arms to rest,
And to share with Him, our Brother,
  That sweet pillow on thy breast.

We have none but thee to love us
  With a Mother's fondling care;
And our Father, God above us,
  Bids us fly for refuge there.
All the world is dark before us,
  We must out into its strife;
If thy fondness watch not o'er us,
  O how sad will be our life!

So we take thee for our Mother,
  And we claim our right to be,
By the gift of our dear Brother,
  Babes and children unto thee;
And the orphan's consecration
  Thou wilt surely not despise,
From thy bright and lofty station
  Close to Jesus in the skies.

Mother Mary! to thy keeping
  Soul and body we confide,
Toiling, resting, waking, sleeping,
  To be ever at thy side;
Cares that vex us, joys that please us,
  Life and death we trust to thee;
Thou must make them all for Jesus,
  And for all eternity!

51.

THE IMMACULATE CONCEPTION.

O PUREST of creatures! sweet Mother! sweet Maid!
The one spotless womb wherein Jesus was laid!
Dark night hath come down on us, Mother! and we
Look out for thy shining, sweet Star of the Sea!

Deep night hath come down on this rough-spoken world,
And the banners of darkness are boldly unfurled;
And the tempest-tost Church—all her eyes are on thee,
They look to thy shining, sweet Star of the Sea!

The Church doth what God had first taught her to do;
He looked o'er the world to find hearts that were true;
Through the ages He looked, and He found none but thee,
And He loved thy clear shining, sweet Star of the Sea!

He gazed on thy soul; it was spotless and fair;
For the empire of sin—it had never been there;
For none had e'er owned thee, dear Mother! but He,
And He blessed thy clear shining, sweet Star of the Sea!

Earth gave Him one lodging; 'twas deep in thy breast,
And God found a home where the sinner finds rest;
His home and His hiding-place, both were in thee,
He was won by thy shining, sweet Star of the Sea!

O blissful and calm was the wonderful rest
That thou gavest thy God in thy virginal breast;
For the Heaven He left He found Heaven in thee,
And He shone in thy shining, sweet Star of the Sea!

To sinners what comfort, to angels what mirth,
That God found one creature unfallen on earth,
One spot where His Spirit untroubled could be,
The depths of thy shining, sweet Star of the Sea!

So age after age in the Church had gone round,
And the Saints new inventions of homage have found,
New titles of honor, new honors for thee,
New love for thy shining, sweet Star of the Sea!

And now from the Church of all lands thy dear name
Comes borne on the breath of one mighty acclaim;
Men call on their father, that He should decree
A new gem to thy shining, sweet Star of the Sea!

O shine on us brighter than ever, then, shine!
For the primest of honors, dear Mother! is thine;
"Conceived without sin," thy new title shall be,
Clear light from thy birth-spring, sweet Star of the Sea!

So worship we God in these rude latter days;
So worship we Jesus our Love, when we praise
His wonderful grace in the gifts He gave thee,
The gift of clear shining, sweet Star of the Sea!

Deep night hath come down on us, Mother! deep night,
And we need more than ever the guide of thy light;
For the darker the night is, the brighter should be
Thy beautiful shining, sweet Star of the Sea!

52.

HAIL, OCEAN STAR.

HAIL, Ocean Star,
Dear Mother of our Lord;
Hail! O thou Virgin evermore,
Of paradise the blissful door;
Hail! Mary, hail!

Oh, by thy joy,
When Gabriel hail'd thee blest!
In peace confirm us one and all,
And make amends for Eva's fall;
Hail! Mary, hail!

Break thou the chains
Of those whom sin has bound;
Upon the blind thy radiance pour;
Each ill remove, each bliss implore;
Hail! Mary, hail!

Shew, shew thyself
The Mother that thou art,
Present our prayers before His throne,
Who for our sakes became thy Son;
Hail! Mary, hail!

O Virgin blest!
O meekest of the meek!
Keep us in virtue's path secure;
Keep us, oh, keep us meek and pure,
Hail! Mary, hail!

Be thou the guide
Of all our life, we pray;
Till in thy bosom safe we rest,
With Christ's eternal vision blest;
Hail! Mary, hail!

Through every time,
Through all eternity,
To Thee, O Father! Thee, O Son!
And Thee, O Spirit! Three in One,
One glory be.

53.

REGINA CŒLI LÆTARE.

JOY to thee, O Queen of Heaven! Alleluia.
He whom thou wast meet to bear; Alleluia.
As He promis'd, hath arisen; Alleluia.
Pour for us to Him thy prayer; Alleluia.

54.

THE DOLORS OF MARY.

WHAT a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her Jesus holding,
Torn but newly from the Cross!

O that mournful Virgin Mother!
See her tears how fast they flow
Down upon His mangled body,
Wounded side, and thorny brow;
While His hands and feet she kisses,—
Picture of immortal woe!

Oft and oft His arms and bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each wound of her dear Son;
Till at last, in swoons of anguish,
Sense and consciousness are gone.

Gentle Mother, we beseech thee,
By thy tears and trouble sore;
By the death of thy dear Offspring;
By the bloody wounds He bore;
Touch our hearts with that true sorrow
Which afflicted thee of yore.

To the Father everlasting,
And the Son, who reigns on high,
With the coeternal Spirit,
Trinity in Unity,
Be salvation, honor, blessing,
Now and through eternity.

55.

STABAT MATER.

STABAT Mater dolorosa,
Juxta crucem lacrymosa,
Dum pendebat Filius.
Cujus animam gementem,
Contristatam, et dolentem,
Pertransivit gladius.

O quam tristis et afflicta
Fuit illa benedicta
Mater Unigeniti!
Quæ mœrebat, et dolebat,
Pia Mater dum videbat
Nati pœnas inclyti.

Quis est homo, qui non fleret
Christi Matrem si videret
In tanto supplicio?
Quis non posset contristari,
Christi Matrem contemplari
Dolentem cum Filio?

Pro peccatis suæ gentis,
Vidit Jesum in tormentis
Et flagellis subditum.
Vidit suum dulcem natum
Moriendo, desolatum,
Dum emisit spiritum.

Eia Mater, fons amoris,
Me sentire vim doloris
Fac, ut tecum lugeam.
Fac ut ardeat cor meum
In amando Christum Deum,
Ut sibi complaceam.

Sancta Mater, istud agas,
Crucifixi fige plagas
  Cordi meo valide.
Tui Nati vulnerati,
Tam dignati pro me pati,
  Pœnas mecum divide.

Fac me tecum pie flere,
Crucifixo condolere,
  Donec ego vixero.
Juxta crucem tecum stare,
Et me tibi sociare
In planctu desidero.

Virgo virginum præclara,
Mihi jam non sis amara,
  Fac me tecum plangere:
Fac ut portem Christi mortem,
Passionis fac consortem,
  Et plagas recolere.

Fac me plagis vulnerari,
Fac me cruce inebriari,
  Et cruore Filii.
Flammis ne urar succensus,
Per te, Virgo, sim defensus
  In die judicii.

Christe, cum sit hinc exire,
Da per Matrem me venire
  Ad palmam victoriæ.
Quando corpus morietur,
Fac ut animæ donetur
  Paradisi gloria. Amen.

56

TO OUR LADY, REFUGE OF SINNERS.

LOOK down, O Mother Mary,
From thy bright throne above;
Cast down upon thy children
One only glance of love.
And if a heart so tender
With pity flows not o'er,
Then turn away, O Mother!
And look on us no more.
Look down, &c.

See how ingrate and guilty
We stand before thy Son;
His loving heart reproaches
The evil we have done.
But if thou wilt appease Him,
Speak for us—but one word;
Thou only canst obtain us
The pardon of our Lord.
Look down, &c.

O Mary, dearest Mother!
If thou wouldst have us live,
Say we are thy poor children,
And then He will forgive.
Our sins make us unworthy
That title still to bear,
But thou art still our Mother!
Then show a mother's care.
Look down, &c

Unfold to us thy mantle,
There stay we without fear:
What evil can befall us
If, Mother, thou art near?
O sweetest, dearest Mother!
Thy sinful children save;
Look down on us with pity,
Who thy protection crave.
Look down, &c.

57

MAIDEN MOTHER, MEEK AND MILD.

MAIDEN Mother, meek and mild,
Take, oh take me for thy child,
All my life, oh let it be
My best joy to think of thee.

When my eyes are closed in sleep
Through the night my slumbers keep,
Make my latest thought to be
How to love thy Son and thee.

Teach me when the sunbeam bright
Calls me with its golden light,
How my waking thoughts may be
Turn'd to Jesus and to thee.

And, oh, teach me through the day
Oft to raise my heart and say,
"Maiden Mother, meek and mild,
Guard, oh, guard thy faithful child!"

Thus, sweet Mother, day and night
Thou shalt guide my steps aright;
And my dying words shall be
"Virgin Mother, pray for me!"

58

O MARY BLEST.

O MARY blest,
A mother be to me;
For who in heaven or earth can fir
A mother half so good and kind,
So fair so sweet as thee?

Think, mother blest,
That thine own Son divine,
When nail'd upon His cross on high,
For me He was about to die,
Made thee, His mother, mine.

O thou who art
In heaven at His right hand,
Obtain that I again may see
My parents dear with Him and thee,
In that bright happy land.

59

HAIL, QUEEN OF HEAV'N.

HAIL, Queen of Heav'n, the ocean Star,
Guide of the wand'rer here below!
Thrown on life's surge, we claim thy care,
Save us from peril and from woe.
Mother of Christ, Star of the sea,
Pray for the wand'rer, pray for me.

O gentle, chaste, and spotless Maid,
We sinners make our prayers through thee;
Remind thy Son that He has paid
The price of our iniquity.
Virgin most pure, Star of the sea,
Pray for the sinner, pray for me.

Sojourners in this vale of tears,
To thee, blest Advocate, we cry,
Pity our sorrows, calm our fears,
And soothe with hope our misery.
Refuge of grief, Star of the sea,
Pray for the mourner, pray for me.

And while to Him who reigns above,
In Godhead One, in Persons Three,
The source of life, of grace, of love,
Homage we pay on bended knee;
Do thou, bright Queen, Star of the sea,
Pray for thy children, pray for me.

60

IMMACULATE, IMMACULATE.

MOTHER! I could weep for mirth,
Joy fills my heart so fast;
My soul to-day is heaven on earth,
O could the transport last!
I think of thee, and what thou art,
Thy majesty, thy state;
And I keep singing in my heart—
Immaculate! Immaculate!

The angels answer with their songs,
Bright choirs in gleaming rows;
And saints flock round thy feet in throngs,
And heaven with bliss o'erflows.
I think of thee, &c.

O, I would rather, Mother dear!
Thou shouldst be what thou art,
Than sit where thou dost, O so near
Unto the Sacred Heart.
I think of thee, &c.

O, I would forfeit all for thee,
Rather than thou shouldst miss
One jewel from thy majesty,
One glory from thy bliss.
I think of thee, &c.

Conceived, conceived Immaculate!
O what a joy for thee!
Conceived, conceived Immaculate!
O greater joy for me!
I think of thee, &c.

61

MOTHER OF HELP.

MOTHER of Help and of Beautifnl Love,
O Holy Virgin, conceived without stain,
From thy bright throne 'midst the angels above,
Hear, oh hear our suppliant strain.
Mary we love thee, do thou, Mother dear,
Teach us our sins—our sins to deplore;
With thee our Help, we have nothing to fear,
O make us love—love thee still more.

Mother of Help, thy sweet power display,
Never, O Queen, in our souls cease to reign,
And all our passions still help to allay,
Hear, oh hear our suppliant strain.
Mary we love thee, &c.

Mother of Help, O dear Mary mild,
In love of Jesus our hearts ever train,
Each of us with him embrace as thy child,
Hear, oh hear our suppliant strain.
Mary we love thee, &c.

Mother of Help, yet this last grace supply,
When, at death's hour, our bright crown we would gain,
In Jesu's arms, O grant we may die!
Hear, oh hear our suppliant strain.
Mary we love thee, &c.

62

SWEET MONTH OF MAY.

JOY of our hearts! O let us pay
To thee thine own sweet month of May;
Mary, one gift we beg of thee—
Our souls from sin and sorrow free;
Direct our wandering feet aright,
And be thyself our own true light;
Be love of thee the purging fire
To cleanse for God our heart's desire.
Joy of our hearts! O let us pay
To thee thine own sweet month of May.

Mother of God, to us no less,
Vouchsafe a mother's sweet caress;
Oh, Jesus, Mary, Joseph, deign
Our souls in heavenly ways to train;
Dear Mother, be love of thee a ray
From heav'n to show the heav'nward way;
Be love of thee, our whole life long,
A seal upon our wayward tongue.
Joy of our hearts! O let us pay
To thee thine own sweet month of May.

Thou who wert pure as driven snow,
Make us as thou wert here below;
Oh, Queen of Heaven! obtain that we
Thy glory there one day may see;
Write on our frail heart's deepest core
The five dear wounds that Jesus bore,
And give us tears to shed with thee,
Beneath the Cross on Calvary.
Joy of our hearts! Oh let us pay
To thee thine own sweet month of May.

When mute before the Judge we stand,
Our holy shield be Mary's hand!
Oh, Mother, let no child of thine
In hell's eternal exile pine;
One more request, and we have done:
With love of thee and thy dear Son
More let us burn, and more each day,
Till love of self is burned away.
Joy of our hearts! Oh let us pay
To thee thine own sweet month of May.

63

THE IMAGE OF MARY OUR QUEEN.

When this Hymn is used during the *Month of May*, omit the line in brackets in the 1st, 2nd and 3rd verses, and insert instead, "*In this thy own sweet Month of May.*"

THIS is the image of our Queen,
Who reigns in bliss above;
Of her who is the hope of men,
Whom men and angels love!
Most holy Mary! at thy feet
I bend a suppliant knee;
[*In all my joy, in all my pain,*]
Pray thou to God! for me.

The sacred homage that we pay
To Mary's image here,
To Mary's self, then on to God!
Ascends the starry sphere.
Most holy Mary! at thy feet,
I bend a suppliant knee;
[*In my temptations, each and all,*]
Pray thou to God! for me.

Sweet are the flowers we have cull'd
  This image to adorn;
But sweeter far is Mary's self,
  That rose without a thorn!
Most holy Mary! at thy feet,
  I bend a suppliant knee;
[*When on the bed of death I lie,*]
  Pray thou to God! for me.

O Lady, by the stars that make
  A glory round thy head;
And by thy pure uplifted hands,
  That for thy children plead;
When at the judgment seat I stand,
  And my dread Saviour see;
When hell is raging for my soul;
  Pray then to God! for me.

64

A CHILD'S MAY SONG.

FROM thy bright throne above the sky,
  Look down on us, O mother sweet,
And smile upon the gift which I
  Here offer kneeling at thy feet.

O Mother of my God and mine,
  I've brought some simple flowers to-day,
That they may bloom upon thy shrine
  The long, long hours that I'm away.

So their sweet breath shall rise like prayer,
  When I am far from this dear spot;
Thou'lt think of me while they are here,
  And absent, I'll forget thee not.

If I were rich in gems and gold,
  All, all to thee I'd freely give;
How could I any thing withhold
  That it might please thee to receive?

But if I had a golden mine,
  And were to lay it at thy feet;
My heart not being truly thine,
  Say, would it please thee, Mother sweet?

I know it would not, and I know
  That I can only be thine own,
By loving Him who loved thee so
  That He became thine own dear son.

My heart henceforth shall be all thine,
  And I will watch, and I will pray,
That never thought or word of mine,
  May take my heart from thee away.

Oh! give a blessing now to me,
  I'll try to be so good all day,
That I may bring fresh flowers to thee,
  To make thy holy altar gay.

65

O SANCTISSIMA, O PURISSIMA.

SANCTISSIMA, O purissima,
  Dulcis Virgo Maria!
Mater amata, intemerata,
  Ora, ora pro nobis!

Tota pulchra es, O Maria!
  Et macula non est in te.
Mater amata, intemerata,
  Ora, ora pro nobis!

Sicut lilium inter spinas,
  Sic Maria inter filias.
Mater amata, intemerata,
  Ora, ora pro nobis!

66

THE ASSUMPTION.

SING, sing, ye angel bands,
All beautiful and bright;
For higher still, and higher,
Through the vast fields of light,
Mary, your Queen, ascends,
Like the sweet moon at night.

A fairer flower than she
On earth hath never been;
And, save the throne of God,
Your heavens have never seen
A wonder half so bright
As your ascending Queen.

O happy angels! look,
How beautiful she is!
See! Jesus bears her up,
Her hand is lock'd in His;
O, who can tell the height
Of that fair Mother's bliss?

And shall I lose thee, then,
Lose my sweet right to thee?
Ah no!—the Angels' Queen
Man's Mother still will be,
And thou, upon thy throne,
Wilt keep thy love for me.

67

HAIL! VIRGIN OF VIRGINS.

HAIL! Virgin of virgins!
Thy praises we sing,
Thy throne is in heaven,
Thy Son is its King.
The Saints and the Angels
Thy glory proclaim;
All nations devoutly
Bow down at thy name.

Let all sing of Mary,
The mystical Rod,
The Mirror of Justice,
The Handmaid of God.
Let valley and mountain
Unite in her praise;
The sea with its waters,
The sun with its rays.

Let souls that are holy
Still holier be,
To sing with the angels,
Sweet Mary, of thee.
Let all who are sinners
To virtue return,
That hearts without number
With thy love may burn.

Thy name is our power,
Thy love is our light;
We praise thee at morning,
At noon and at night.
We thank thee, we bless thee,
When happy and free;
When tempted by Satan,
We call upon thee.

The world does not love thee,
  Oh beautiful one!
Because it despises
  The cross of thy Son.
But thou art the Mother
  Of all Adam's race;
The birth-stain of Eva
  'Tis thine to efface.

Oh! be then our Mother,
  And pray to the Lord,
That all may acknowledge
  And worship His Word;
That good men with courage
  May walk in His ways,
And bad men converted
  May join in His praise.

68

HYMN TO MARY.

CHORUS.

STAR of the ocean!
  Mid life's commotion,
  We, with devotion,
    Follow thy light.
Keep us still wary,
Lest we may vary;
Mary! Sweet Mary!
  Guide us aright.

O spotless Queen of Virgins!
  With shining lilies crowned,
Grant, we, thy youthful daughters,
  May pure, like thee, be found.
    Star of the ocean, &c.

Thou art the Queen of Martyrs,
Crowned when thy Jesus died;
May I, thy sorrows sharing,
Weep with thee side by side.
Star of the ocean, &c.

To wretched mortals ever
Thou gentle art and kind,
In thee support and refuge,
Repentant sinners find.
Star of the ocean, &c.

I know that all thy glories
No human tongue can tell;
And still, my own sweet mother!
I know I love thee well.
Star of the ocean, &c.

Oh, save my soul, Blest Lady!
In Heaven with God and thee,
That I may love and praise thee
For all eternity.
Star of the ocean, &c.

69

SALUTATION TO MARY.*

DAUGHTER of God the Father,
O Virgin pure and mild,
I venerate and love thee—
Accept me for thy child.
My soul, and all its powers,
I consecrate to thee—
Be pleased, most holy Mother,
From sin to keep me free.
CHORUS.—Be pleased, most holy Mother,
To pray our Lord for me.

* This beautiful hymn is a paraphrase of an indulgenced prayer from the *Raccolta*.

Mother of our Redeemer,
O Virgin pure and mild,
I venerate and love thee—
Accept me for thy child.
My body and its senses
I consecrate to thee—
Be pleased, most holy Mother,
From sin to keep me free.
CHORUS.—Be pleased, most holy Mother,
To pray our Lord for me.

Spouse of the Holy Spirit,
O Virgin pure and mild,
I venerate and love thee—
Accept me for thy child.
My heart and its affections
I consecrate to thee—
Be pleased, most holy Mother,
From sin to keep me free.
CHORUS.—Be pleased, most holy Mother,
To pray our Lord for me.

70

THE ASSUMPTION OF OUR LADY.

SEE our glorious Mother
Mounting to the heavens above,
Radiant with joy and love.
Fairest, dearest Mother!
From our bondage set us free,
Take us up to Heaven with thee!
CHORUS.—Take us with thee, Mother dear!
We cannot bear to linger here,
Far away from God and thee.

Angels come to meet her,
  Songs of heavenly joy they raise,
  Anthems of eternal praise;
Saints advance to greet her,
  Homage to their queen they pay,
  And escort her on her way.
CHORUS.—Take us with thee, Mother dear!
  We cannot bear to linger here,
  Far away from God and thee.

Jesus is beside her,
  Bearing her away from earth,
  'Mid these songs of heavenly mirth.
Now the heavens grow brighter:
  Lo! she nears the eternal throne,
  Jesus will his Mother own.
CHORUS.—Take us with thee, Mother dear! etc.

Prostrate there, adoring,
  She reveres the Majesty
  Of the Blessed Trinity:
Then she prays, imploring
  For the sons she leaves below
  In this world of sin and woe.
CHORUS.—Take us with thee, Mother dear! etc.

Who can tell the brightness
  Of that glorious Virgin's throne,
  Whose Creator was her Son!
Robes of dazzling whiteness
  And a crown of stars are given
  To adorn the Queen of Heaven.
CHORUS.—Take us with thee, Mother dear! etc.

Mother, do not leave us
  Pining here in misery,
  Far from Jesus and from thee!
Wilt thou not receive us
  Soon thy happiness to share?
  Thou canst save us by one prayer!
CHORUS.—Take us with thee, Mother dear! etc.

Hasten, then, to take us,
  Like Saint Stanislas we cry,
  On thy feast we hope to die.
Let the world forsake us,
  Mother dear! if thou art nigh
  To receive our parting sigh.
CHORUS.—Take us quickly, Mother dear!
  We cannot bear to linger here,
    Far away from God and thee.

71

I'LL SING A HYMN TO MARY.

I'LL sing a hymn to Mary,
  The Mother of my God,
  The Virgin of all virgins,
  Of David's royal blood.
O teach me, holy Mary,
A loving song to frame,
When wicked men blaspheme thee,
To love and bless thy name.

O Lily of the Valley,
O Mystic Rose, what tree
Or flower, e'en the fairest,
Is half so fair as thee?
O let me, though so lowly,
Recite my Mother's fame,
When wicked men blaspheme thee,
I'll love and bless thy name.

O noble tower of David,
Of gold and ivory,
The Ark of God's own promise,
The Gate of Heav'n to me:
To live, and not to love thee,
Would fill my soul with shame:
When wicked men blaspheme thee
I'll love and bless thy name.

When troubles dark afflict me,
In sorrow and in care,
Thy light doth ever guide me,
O beauteous Morning Star.
So I'll be ever ready,
Thy goodly help to claim,
When wicked men blaspheme thee,
To love and bless thy name.

The Saints are high in glory,
With golden crowns so bright;
But brighter far is Mary,
Upon her throne of light.
O that which God did give thee
Let mortal ne'er disclaim:
When wicked men blaspheme thee,
I'll love and bless thy name.

But in the crown of Mary
There lies a wondrous gem,
As Queen of all the angels
Which Mary shares with them.
"No sin hath e'er defiled thee,"
So doth our faith proclaim:
When wicked men blaspheme thee,
I'll love and bless thy name.

And now, O Virgin Mary,
My Mother and my Queen,
I've sung thy praise—so bless me,
And keep my heart from sin;
When others jeer and mock thee,
I'll often think how I,
To shield my Mother Mary,
Would lay me down and die.

72

HYMN TO ST. JOSEPH.

HAIL! holy Joseph, hail!
Husband of Mary, hail!
Chaste as the lily flower
In Eden's peaceful vale.

Hail! holy Joseph, hail!
Father of Christ esteemed!
Father be thou to those
Thy Foster-Son redeemed.

Hail! holy Joseph, hail!
Prince of the House of God,
May His best graces be
By thy sweet hands bestowed.

Hail! holy Joseph, hail!
Comrade of angels, hail!
Cheer thou the hearts that faint,
And guide the steps that fail.

Hail! holy Joseph, hail!
God's choice wert thou alone;
To thee the Word made flesh
Was subject as a Son.

Hail! holy Joseph, hail!
Teach us our flesh to tame,
And, Mary, keep the hearts
That love thy husband's name.

Mother of Jesus! bless,
And bless, ye Saints on high,
All meek and simple souls
That to Saint Joseph cry.

73

ST. JOSEPH TO THE INFANT JESUS.

"JESUS! let me call Thee Son,
Since Thou dost call me father;
How I love Thee, sweetest One!
My God, and Son, together."
CHORUS.—Blessed St. Joseph! to thee do we pray,
Offer our hearts to thy Jesus to-day.

"As my God I Thee adore,
And as my Son embrace Thee;
Let me love Thee more and more,
And in my bosom place Thee."
CHORUS.—Blessed St. Joseph! etc.

"Since Thy guardian I must be,
My treasure I will make Thee;
Do not Thou abandon me,
And I will ne'er forsake Thee."
CHORUS.—Blessed St. Joseph! etc.

"All my love henceforth is Thine,
My very life I proffer,
And my heart no more is mine,
For all I am I offer."
CHORUS.—Blessed St. Joseph! etc.

"Since to share Thy presence sweet
To choose me here Thou deignest;
Shall we not in Heaven meet,
Where Thou forever reignest?"
CHORUS.—Blessed St. Joseph! to thee do we pray,
Offer our hearts to thy Jesus this day.

74

HYMN OF THE CONFRATERNITY OF THE HOLY FAMILY.

HAPPY we who thus united
Join in cheerful melody,
Praising Jesus, Mary, Joseph,
In the "Holy Family."
Jesus, Mary, Joseph, help us,
That we ever true may be
To the promises that bind us
To the "Holy Family."

Jesus, whose Almighty bidding
All created things fulfil,
Lives on earth in meek subjection
To his earthly parents' will.
Sweetest Infant! make us patient,
And obedient for Thy sake;
Teach us to be chaste and gentle,
All our stormy passions break.

Mary! thou alone wert chosen
To be Mother of thy Lord:
Thou didst guide the early footsteps
Of the great Incarnate Word.
Dearest Mother! make us humble,
For thy Son will take His rest
In the poor and lowly dwelling
Of an humble sinner's breast.

Joseph! thou wert called the Father
Of thy Maker and thy Lord,
Thine it was to save thy Saviour
From the cruel Herod's sword.
Suffer us to call thee Father,
Shew to us a father's love;
Lead us safe through every dang
Till we meet in heaven above.

75

ALL FOR JESUS, MARY, JOSEPH.

LET those who seek the world to please,
Do all for honor, wealth and ease;
But in the Holy Family,
A nobler motive far, have we.
Living, we will say
Joyfully each day,
All for Jesus, Mary, Joseph!
Dying we will cry
Till our latest sigh,
All for Jesus, Mary, Joseph!

O wicked world! we know thee well,
Thy works and maxims lead to hell:
We were thy slaves, but now are free,
We serve the Holy Family.
Living, we will say, &c.

What matter tho' we sometimes bear
A little suffering, toil and care;
We serve a good and bounteous Lord,
And Heav'n will soon be our reward.
Living, we will say, &c.

What tho' despised and poor we be,
We're like the Holy Family:
If they could poverty endure,
We should be proud to be as poor.
Living, we will say, &c.

And when this wretched life is past,
And every moment seems the last;
Oh then, the Holy Family
Our sweetest hope in death will be!
Living, we will say,
Joyfully each day,
All for Jesus, Mary, Joseph.
And when death is nigh,
Still our hearts will cry,
All for Jesus, Mary, Joseph!

76

THE GUARDIAN ANGEL.

DEAR angel, ever at my side!
How loving must thou be,
To leave thy home in Heaven to guide
A little child like me!

Thy beautiful and shining face
I see not, though so near;
The sweetness of thy soft low voice
I am too deaf to hear.

I cannot feel thee touch my hand
With pressure light and mild,
To check me, as my mother did
When I was but a child.

But I have felt thee in my thoughts,
Fighting with sin for me;
And when my heart loves God, I know
The sweetness is from thee.

And when, dear Spirit! I kneel down
Morning and night to prayer,
Something there is within my heart
That tells me thou art there.

Yes! when I pray, thou prayest too—
  Thy prayer is all for me;
But when I sleep, thou sleepest not,
  But watchest patiently.

But most of all I feel thee near,
  When from the good priest's feet
I go absolved, in fearless love,
  Fresh toils and cares to meet.

And thou in life's last hour wilt bring
  A fresh supply of grace,
And afterwards wilt let me kiss
  Thy beautiful bright face.

Ah me! how lovely they must be
  Whom God has glorified;
Yet one of them, O sweetest thought!
  Is ever at my side.

Then for thy sake, dear angel! now
  More humble will I be:
But I am weak, and, when I fall,
  O weary not of me.

O weary not, but love me still,
  For Mary's sake, thy Queen;
She never tired of me, though I
  Her worst of sons have been.

She will reward thee with a smile;
  Thou know'st what it is worth!
For Mary's smiles each day convert
  The hardest hearts on earth.

Then love me, love me, angel dear!
  And I will love thee more;
And help me when my soul is cast
  Upon the eternal shore.

77

CHILD'S HYMN TO THE GUARDIAN ANGEL.

HOW kind it is of you to come,
Bright angel, from your starry home,
And watch by night and watch by day,
Beside a sinful child of clay!
How good and pure I ought to be,
Who always live so near to thee,
Beneath thine eyes the whole day round,
Where'er I tread is holy ground.

And if I had my wish I would,
Dear angel mine! be always good,
This minute I would rather die,
Than say bad words or tell a lie.
I always feel disposed this way,
Whene'er I kneel me down to pray,
But I forget when church is o'er,
And am as naughty as before.

Oh blessed guardian, kind and mild,
Have pity on a poor weak child,
And pray that God will make me strong,
To do the right and shun the wrong.
Whenever I commit a sin,
I feel my very heart within
Grow chill and heavy like a clod,
Because I have offended God.

But I would love to fear the Lord,
And shun each sinful deed and word,
Not do the sin, then feel the force
Of bitter shame and keen remorse.
I wish to think of God and thee
Whenever pretty things I see,
Till every flower that gems the sod
Shall make me think of thee and God.

Inspired by faith, I wish to hear
Thy gentle footfall strike my ear;
Before thy radiant face to bow,
And feel thy kiss upon my brow.
Thy broad white wings shall be my shield,
While battling on life's dusty field;
Thine arms enfold me when I die,
And waft me homeward to the sky.

78

ST. PATRICK'S DAY.

ALL praise to St. Patrick, who brought to our mountains
The gift of God's faith, the sweet light of His love!
All praise to the shepherd who showed us the fountains
That rise in the Heart of the Saviour above!
For hundreds of years,
In smiles and in tears,
Our Saint hath been with us, our shield and our stay;
All else may have gone—
St. Patrick alone—
He hath been to us light when earth's lights were all set,
For the glories of faith they can never decay;
And the best of our glories is bright with us yet,
In the faith and the feast of St. Patrick's Day.

There is not a saint in the bright courts of heaven
More faithful than he to the land of his choice;
O, well may the nation to whom he was given,
In the feast of their sire and apostle rejoice!
In glory above,
True to his love,
He keeps the false faith from his children away;
The dark false faith,
Far worse than death—
O he drives it far off from the green sunny shore,
Like the reptiles which fled from his curse in dismay;
And Erin, when error's proud triumph is o'er,
Will still be found keeping St. Patrick's Day.

Then what shall we do for thee, heaven-sent father?
What shall the proof of our loyalty be?
By all that is dear to our hearts, we would rather
Be martyred, sweet Saint! than bring shame upon thee!
But oh! he will take
The promise we make,
So to live that our lives by God's help may display
The light that he bore
To Erin's shore—
Yes! Father of Ireland! no child wilt thou own,
Whose life is not lighted by grace on its way;
For they are true Irish, O yes! they alone,
Whose hearts are all true on St. Patrick's Day.

79

HYMN TO ST. PATRICK.

GRATEFUL notes to heaven ascending,
To the world new joys proclaim,
Faith and love together blending,
We revere our Patrick's name.
Happy Saint! in bliss adoring
Jesus, Saviour of mankind,
Hear thy children thee imploring;
May we thy protection find.

Pagan priests their dark delusion
Long had o'er Hibernia spread,
Patrick came—and in confusion,
Demons from his presence fled.
Happy Saint, &c.

Lo! their infant amrs extending,
Erin's children crave his aid,
To their wants the Saint attending,
Soon their heavenly call obey'd.
Happy Saint, &c.

Prisons, insults, ev'ry danger,
On our Prelate's mission wait,
Patrick still, to fear a stranger,
Trusts to bounteous heaven his fate
Happy Saint, &c.

Sickness flies, his voice obeying,
Sightless eyes behold the day,
And the power of God displaying,
Death unwilling yields his prey.
Happy Saint, &c.

Mortals with amazement seeing
Senseless idols prostrate fall,
Own the author of their being,
And proclaim Him Lord of all.
Happy Saint, &c.

80

HYMN TO ST. ALPHONSUS LIGUORI.

HARK! angelic sounds resounding
Thro' the happy courts of Heaven!
For the triumph of Alphonsus
Endless praise to God is given.
CHORUS.—Saint Alphonsus! holy patron
Of our confraternity,
Let thy children sing thy praises
In a blest eternity.

See Alphonsus, silent kneeling.
Rapt in loving ecstasy,
At the altar where his Jesus
Hides His love in majesty.
CHORUS.—Saint Alphonsus! dearest father!
Would our hearts were like to thine!
Make us share thy deep devotion
To this Sacrament divine!

By the crib where Jesus, trembling,
Lies upon a little straw,
See Alphonsus lowly bending,
Lost in tenderness and awe.
CHORUS.—Blessed father! make thy children
Love the Babe of Bethlehem,
Till with thee we see His glory
In the new Jerusalem.

Lost in loving contemplation
Of the passion of his Lord,
See, Alphonsus, pierced with anguish,
Shares in Mary's bitter sword.
CHORUS.—Saint Alphonsus! our offences
Nail'd thy Jesus to the wood:
Pray that they may now be cancell'd
By his sweet and saving blood.

When Alphonsus speaks of Mary,
When his lips pronounce her name,
Every word with love is burning,
And his hearers catch the flame.
CHORUS.—Saint Alphonsus! holy father!
Hear our praises, grant our prayer:
Make us love our Blessed Mother,
And in Heaven her glory share.

Miscellaneous Hymns.

81

A DIRGE.

LET a pious prayer be said,
For the spirits of the dead,
That their sufferings may cease,
That they soon may rest in peace
CHORUS.—Hear us, Father, while we pray
For the friends now passed away,
Show them mercy, grant them rest,
In the City of the Blest.
Miserere—Miserere

If a blemish or a stain
Should upon the soul remain,
Until cleansed it cannot rise
To the gates of Paradise.
CHORUS.—Hear us, Father, while we pray, &c.

But your prayer for those you love,
Rises to the Lord above,
By their Saviour's holy name
They are rescued from the flame.
CHORUS.—Hear us, Father, while we pray, &c.

82

HYMN FOR THE CONFRATERNITY OF THE BONA MORS.

JESUS! ever loving Saviour,
Thou didst live and die for me;
Living, I will live to love Thee,
Dying, I will die for Thee.
Jesus! Jesus!
By Thy life and death of sorrow,
Help me in my agony.

When the last dread hour approaching,
Fills my guilty soul with fear,
All my sins rise up before me,
All my virtues disappear.
Jesus! Jesus!
Turn not Thou in anger from me;
Mary! Joseph! then be near.

Kindest Jesus! Thou wert standing
By Thy foster-father's bed,
While Thy mother, softly praying,
Held her dying Joseph's head.
Jesus! Jesus!
By that death so calm and holy,
Soothe me in that hour of dread.

Mary! thou canst not forsake me,
Virgin Mother undefiled!
Thou didst not abandon Jesus,
Dying, tortured, and reviled.
Jesus! Jesus!
Send thy Mother to console me:
Mary! help thy guilty child.

Jesus! when in cruel anguish,
  Dying on the shameful tree,
All abandoned by Thy Father,
  Thou didst writhe in agony.
    Jesus! Jesus!
By those three long hours of sorrow
  Thou didst purchase hope for me.

When the priest, with holy unction,
  Prays for mercy and for grace,
May the tears of deep compunction
  All my guilty stains efface.
    Jesus! Jesus!
Let me find in Thee a refuge,
  In Thy heart a resting-place.

If my eyes have sinn'd by seeing,
  And my hands are stain'd with blood
If I sinn'd by taste or hearing,
  If my feet in vice have stood;
    Jesus! Jesus!
Thy most pure and guiltless senses,
  All have suffer'd for my good.

Then by all that Thou didst suffer,
  Grant me mercy in that day!
Help me, Mary, my sweet Mother!
  Holy Joseph, near me stay!
    Jesus! Jesus!
Let me die, my lips repeating,
  Jesus, mercy! Mary, pray!
    Amen.

83

THE TRUE SHEPHERD

I WAS wandering and weary,
When my Saviour came unto me;
For the ways of sin grew dreary,
And the world had ceased to woo me:
And I thought I heard Him say,
As He came along His way,
O silly Souls! come near Me;
My sheep should never fear Me;
I am the Shepherd true!

At first I would not hearken,
And put off till the morrow;
But life began to darken,
And I was sick with sorrow;
And I thought I heard Him say,
As He came along His way,
O silly Souls! come near Me;
My sheep should never fear Me;
I am the Shepherd true!

At last I stopped to listen,
His voice could not deceive me:
I saw His kind eyes glisten,
So anxious to relieve me:
And I thought I heard Him say,
As He came along His way,
O silly Souls! come near Me;
My sheep should never fear Me;
I am the Shepherd true!

He took me on His Shoulder,
  And tenderly He kissed me;
He bade my love be bolder,
  And said how He had missed me;
And I'm sure I heard Him say,
As He went along His way,
    O silly Souls! come near Me;
    My sheep should never fear Me;
      I am the Shepherd true!

Strange gladness seemed to move Him.
  Whenever I did better;
And He coaxed me so to love Him,
  As if He was my debtor;
And I always heard Him say,
  As He went along His way,
    O silly Souls! come near Me;
    My sheep should never fear Me;
      I am the Shepherd true!

I thought His love would weaken,
  As more and more He knew me;
But it burneth like a beacon,
  And its light and heat go through me;
And I ever hear Him say,
As He goes along His way,
    O silly Souls! come near Me;
    My sheep should never fear Me;
      I am the Shepherd true!

Let us do then, dearest Brothers!
  What will best and longest please us;
Follow not the ways of others,
  But trust ourselves to Jesus;
We shall ever hear Him say,
As he goes along His way,
    O silly Souls! come near Me;
    My sheep should never fear Me;
      I am the Shepherd true!

84

HYMN OF REPENTANT SORROW.

JESUS, my God, behold at length the time,
When I resolve to turn away from crime.
O pardon me, Jesus, Thy mercy I implore,
I will never more offend Thee—no, never more.

Since my poor soul Thy precious blood hath cost,
Suffer me not forever to be lost!
O pardon me, Jesus, Thy mercy I implore,
I will never more offend Thee—no, never more.

Kneeling in tears, behold me at Thy feet,
Like Magdalen, forgiveness I entreat.
O pardon me, Jesus, Thy mercy I implore,
I will never more offend Thee—no, never more.

85

ARM FOR DEADLY FIGHT.

ARM for deadly fight,
Earth and hell unite,
And swear in lasting bonds to bind us.
Raise the cross on high,
Jesus is our cry,
With Jesus still the foe shall find us.

The accursed crew have lost their treasure,
That heavenly bliss that knows no measure,
And reckless now, with envy burning,
Their fury on our souls are turning.
Arm for deadly fight, &c.

The devil, flesh, and world combining,
Around our souls their snares are twining;
With proffer'd joys they seek to lure us,
O God! our only hope, secure us!
Arm for deadly fight, &c.

Woe to the man in self confiding!
Woe to the man alone abiding!
Defeat his lot, and bonds unfailing,
Eternal death, and endless wailing.
Arm for deadly fight, &c.

Thrice happy he who heav'nward turning,
Prays while he fights with ardor burning,
Begs aid from those who here have striven,
And succour from the Queen of Heaven.
Arm for deadly fight, &c.

Though crafty is the foe's contriving,
And ruthless his relentless striving,
On God, our hope, our strength, relying,
We'll pledge to heav'n our faith undying.

When the strife is o'er,
We shall fear no more
The hatred of our foe infernal;
Strive while yet we may,
Strive but for a day,
The pain is short, the crown eternal.
Arm for deadly fight, &c.

86

HEAVEN IS THE PRIZE.

YES, heaven is the prize,
My soul shall strive to gain,
One glimpse of paradise
Repays a life of pain.
'Tis heaven!—'tis heaven!—yes,
heaven is the prize!

Yes, heaven is the prize!
My soul, oh think of this!
All earthly goods despise,
For such a crown of bliss.
'Tis heaven, &c.

Yes, heaven is the prize!
When sorrows press around,
Look up beyond the skies
Where hope and strength are found.
'Tis heaven, &c.

Yes, heaven is the prize!
Oh, 'tis not hard to gain,
He surely wins who tries:—
For hope can conquer pain.
'Tis heaven, &c.

Yes, heaven is the prize!
The strife will soon be past,
Faint not! but raise your eyes
And struggle to the last.
'Tis heaven, &c.

Yes, heaven is the prize!
Faith shows the crown to gain,—
Hope lights the way, and dies—
But love will always reign.
'Tis heaven, &c.

Yes, heaven is the prize!
  Too much cannot be given,
And he alone is wise
  Who gives up *all* for heaven.
    'Tis heaven, &c.

Yes, heaven is the prize!
  Death opens wide the door,
And then the Spirit flies
  To God for evermore.
'Tis heaven!—'tis heaven!—yes,
    heaven is the prize!

87

FIGHT FOR SION.

CHRISTIANS! to the war!
  Gather from afar!
    Hark! hark! the word is given:
  Jesus bids us fight
"For God and the Right,"
  And for Mary, the Queen of Heaven!
Now first for thee, thou wicked world!
  Puffed up with godless pomp and pageant,
Avenging grace to humble thee
  Can make the weakest arm its agent.
    Christians! to the war!
    Gather from afar!
      Hark! hark! the word is given;
    Jesus bids us fight
    "For God and the Right,"
      And for Mary, the Queen of Heaven.

And thou, dark fiend, six thousand years
  The Bride of Christ in vain tormenting,
Shalt find our hate and scorn of thee
  Deep as thine own, and unrelenting.
    Christians! to the war, &c.

Ah! Self! so oft forgiven, thou
  Canst play no part but that of traitor.
We spare thy life; but thou must bear
  The felon's brand, the captive's fetter.
    Christians! to the war, &c.

But worse than devil, flesh or world,
  Human respect, like poison creeping,
Chills and unnerves the hosts of Christ,
  When weary war-worn hearts are sleeping.
    Christians! to the war, &c.

Like lions roaring for their prey,
  Armies of foes are round us trooping;
What then? see! countless angels come
  To heal the hurt, to raise the drooping.
    Christians! to the war, &c.

Then bravely, comrades, to the fight,
  With shout and song each other cheering;
Strength not our own from heaven descends,
  The sun breaks out, the clouds are clearing.
    Christians! to the war, &c.

On to the gates of Sion, on!
  Break through the foe with fresh endeavor;
We'll hang our colors up in heaven,
  When peace shall be proclaimed for ever.
    Christians! to the war, &c.

88

FAITH OF OUR FATHERS.

FAITH of our Fathers ! living still
In spite of dungeon, fire, and sword:
Oh how our hearts beat high with joy
Whene'er we hear that glorious word:
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

Our Fathers chain'd in prisons dark,
Were still in heart and conscience free:
How sweet would be their children's fate,
If they, like them, could die for thee!
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

Faith of our Fathers! Mary's prayers
Shall win our country all to thee;
And through the truth that comes from God
Our land shall then indeed be free.
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

Faith of our Fathers! we will love
Both friend and foe in all our strife:
And preach thee too, as love knows how,
By kindly words and virtuous life:
Faith of our Fathers! Holy Faith!
We will be true to thee till death!

89

GOD BLESS OUR POPE.

FULL in the panting heart of Rome,
Beneath the Apostle's crowning dome,
From pilgrims' lips that kiss the ground,
Breathes in all tongues one only sound:
"God bless our Pope, the great, the good."

The golden roof, the marble walls,
The Vatican's majestic halls,
The note redouble: till it fills
With echoes sweet the seven hills;
"God bless our Pope, the great, the good."

Then surging through each hallowed gate,
Where martyrs glory, in peace, await,
It sweeps beyond the solemn plain,
Peals over Alps, across the main:
"God bless our Pope, the great, the good."

From torrid South to frozen North,
The wave harmonious stretches forth;
Yet strikes no chord more true to Rome's,
That rings within our hearts and homes;
"God bless our Pope, the great, the good."

For like the sparks of unseen fire,
That speak along the magic wire,
From home to home, from heart to heart,
These words of countless children dart:
"God bless our Pope, the great, the good."

90

HOLY CHURCH, THOU ART OUR MOTHER.

HOLY Church, thou art our mother;
Nurtured in thy bosom we
Will obey thee, for no other
Hath eternal life save thee:
Thou art one and thou art holy,
Spread through every age and clime;
Govern'd by one Shepherd solely,
Thou canst brave the force of time.

Holy mother, thou dost feed us
With life-giving food divine;
Thy good pastors gently lead us;
Ah, what happiness is mine.
In thy fold no harm can reach us,
Safe beneath thy watchful care;
Gracious Lord, bless those who teach us,
Hear thy Faithful Children's prayer.

91

THE HOLY ROMAN CHURCH.

I'LL never forsake thee, I never will be,
O Church of the Saints, an apostate from thee:
Though friends may entice me, and fortune may frown,
My Faith and my Church until death I will own.

They may boast of their wealth, they may talk of their gold,
I'll be true to the Faith like the Martyrs of old,
"A Catholic live, and a Catholic die,"
Be this my life's watchword, at death my last cry.

I may lose some advantage and forfeit some gain,
I may meet with unkindness and suffer some pain,
But Jesus and Mary will surely bestow
Richer gifts than from sin and apostasy flow.

They call me a Papist and laugh at my creed,
'Tis the faith that will save in the hour of need:
Let them talk, let them laugh, but when death is at hand,
The Priest is our only true friend in the land.

Then we'll cling to the Priest, and we'll cling to the Pope;
We'll cling to Christ's Vicar, for Christ is our hope;
We'll fight a good battle, and Mary the while
From her throne in the skies on her children will smile.

92

I AM A FAITHFUL CATHOLIC.

I AM a faithful Catholic,
I love my Holy Faith,
I will be true to Holy Church,
And steadfast unto death.

I shun the haunts of those who seek
To ensnare poor Catholic youth;
No Church I own, no Schools I know,
But those that teach the Truth.

If base it is to yield before
The Persecutor's Rod;
Then baser far to side with those,
Who insult the Church of God.

Oh! far from me such wickedness!
One treasure I hold dear,
My Holy Faith. I fear not men,
'Tis God alone I fear.

I love His Altar, where I kneel
My Jesus to adore;
I love my Mother, Mary dear,
Oh! may I love them more.

I love the Saints of olden time,
The places where they dwelt;
I love to pray where Saints have prayed,
And kneel where they have knelt.

I love my Cross, I love my Beads—
Each Emblem of my Faith;
Let foolish men rail as they will,
I'll love them until death.

93

HAIL! SWEET TEMPERANCE.

GUILD HYMN.

HAIL! sweet temperance, how we love the
With thy praise our voices ring,
And of joys to those who pledge thee
Round God's altar we will sing.

We'll abstain; religion calls us
To a life of joy and peace;
Now no more false friends shall tempt us,
Now, O God! our sin shall cease.

Baptist meek and Star of Ocean,
Patrons of our holy guild,
Hear our pledge, help our devotion,
On your aid our hopes we build.

To Thy priests, O dearest Jesus,
We'll confess our faults and sin:
At communion Thou wilt bless us,
Thus eternal joys we'll win.

Free from crime and all its sorrow,
O'er us angels watch all night;
Holy Mass comes with each morrow,
Bringing blessings to our sight.

God of love, we'll ever thank Thee
For the joys which we have found;
Bless Thy guild, we humbly ask Thee,
Till with peace all hearts abound.

94

THE LORD'S DAY.

CHORUS.

THIS is the day our Lord
Hath chosen for His own;
Come, mortals, from your toil,
And worship at His throne.
Lift up your hearts in prayer,
And let your wants be known:
This is the day our Lord
Hath chosen for His own.

The Lord made heaven and earth,
The stars, the moon, the sun,
And on the seventh day,
His wondrous work was done.
In six days all were made,
The seventh day He blessed,
Because His work was o'er,
And this the day of rest.
CHORUS.—This is the day, etc.

From Sinai's burning mount
  The Lord's commands were given,
And Israel shook with fear,
  To hear the voice of heaven.
"The Sabbath day is mine,"
  That voice was heard to say,
"Let all the people know,
  And keep the Sabbath-day."
    CHORUS.—This is the day, etc.

When Jesus came Himself
  Our erring souls to seek,
He made the Sabbath-day
  The first day of the week;
That day the Saviour blessed,
  His glorious work was done,
And heaven's eternal rest,
  That day became our own.
    CHORUS.—This is the day, etc.

95

HEAR THY CHILDREN, GENTLE JESUS.

EVENING HYMN.

HEAR Thy children, gentle Jesus,
  While we breathe our evening prayer,
Save us from all harm and danger,
  Take us 'neath Thy shelt'ring care.

Save us from the wiles of Satan,
  'Mid the lone and sleepful night,
Sweetly may our guardian angels
  Keep us 'neath their watchful sight.

Gentle Jesus, look in pity
  From Thy glorious throne above,
All the night Thy heart is wakeful
  In Thy sacrament of love.

Shades of even fast are falling,
  Day is fading into gloom,
When the shades of death fall round us,
  Lead Thine exiled children home.

The Catechism in Verse.

96

FAITH, HOPE, CHARITY AND CONTRITION.

ACT OF FAITH.

GREAT God! whatever through Thy Church
  Thou teachest to be true,
I firmly do believe it all,
  And shall confess it too.
Thou never canst deceived be,
  Thou never canst deceive,
For Thou art truth itself, and Thou
  Dost tell me to believe.

ACT OF HOPE.

My God! I firmly hope in Thee,
  For Thou art great and good,
And gavest us Thine only Son
  To die upon the rood.
I hope through Him for grace to live
  As Thy commandments teach,
And through Thy mercy when I die,
  The joys of heaven to reach.

ACT OF LOVE.

With all my heart, and soul and strength,
  I love Thee, O my Lord,
For thou art perfect, and all things
  Were made by Thy blest Word.

Like me to Thine own image made,
My neighbor Thou didst make,
And as I love myself, I love
My neighbor for Thy sake.

ACT OF CONTRITION.

Most holy God! my very soul
With grief sincere is moved,
Because I have offended Thee,
Whom I should e'er have loved.
Forgive me, Father! I am now
Resolved to sin no more,
And by thy holy grace to shun
What made me sin before.

97

THE FOUR GREAT TRUTHS WHICH EVERY CHRISTIAN MUST KNOW.

I.

THERE is one true and only God,
Our Maker and our Lord:
And he created every thing
By His Almighty Word.
CHORUS.—All this, and all the Church doth teach,
My God! I do believe;
For Thou hast bid us hear the Church,
And Thou canst not deceive.

II.

But in this one and only God
There yet are Persons three;
The Father, Son, and Holy Ghost,—
One Blessed Trinity.
CHORUS.—All this, and all the Church doth teach, etc.

III.

The Second Person—God the Son—
Came down on earth to dwell;
Took flesh and died upon the Cross,
To save our souls from hell.
CHORUS.—All this, and all the Church doth teach, etc.

IV.

The good with God in Heaven above
Will ever happy be;
The wicked in the flames of hell
Will burn eternally.
CHORUS.—All this, and all the Church doth teach,
My God, I do believe;
For Thou hast bid us hear the Church,
And Thou canst not deceive.

98

THE TEN COMMANDMENTS OF GOD.

I.

I AM THE LORD—and thou shalt serve
No other gods but Me:
Religion true thou shalt observe,
Faith, hope, and charity.

II.

THOU SHALT NOT TAKE GOD'S NAME IN VAIN,
Nor swear unlawfully;
Things holy thou shalt not profane,
Nor curse irreverently.

III.

REMEMBER THAT THOU SANCTIFY
  THE HOLY SABBATH DAY;
Work not without necessity;
  Hear holy Mass, and pray.

IV.

THY PARENTS HONOR, serve, and love,
  And cheerfully obey;
And servants must obedient prove,
  When without sin they may.

V.

THOU SHALT NOT KILL,—nor vengeance take,
  Nor hate thy enemy;
Forgive and love, for Jesus' sake,
  All that have injured thee.

The same commandment does beside
  Forbid all drunkenness,
Self-injury and suicide,
  And eating to excess.

VI.

DO NOT COMMIT ADULTERY,
  In thoughts, words, deeds, or looks;
Beware of evil company,
  And read not dangerous books.

VII.

THOU SHALT NOT STEAL, nor keep, nor waste,
  Nor cheat in any way:
Ill-gotten goods restore in haste,
  And lawful debts repay.

VIII.

FALSE WITNESS THOU SHALT NEVER BEAR,
Nor tell a wilful lie;
Detraction, if thou canst, repair,
As well as calumny.

IX. AND X.

THOU SHALT NOT COVET THY NEIGHBOR'S WIFE,
Nor look with lustful eye;
THOU SHALT NOT COVET THY NEIGHBOR'S GOODS,
Nor eye them enviously.

All this thou dost command, O Lord!
We cheerfully obey;
And look to Heaven for our reward
Through all eternity.

99

THE SIX PRECEPTS OF THE CHURCH.

I.

LET not a Feast or Sunday pass
Without once hearing Holy Mass.

II.

Whene'er the Church shall so ordain,
Keep fast, or from flesh meat abstain.

III.

Make every twelvemonth once at least
A good Confession to your Priest.

IV.

Each year, at Easter time at least
Approach the Eucharistic feast.

V.

The Priest must by the people live,
And you to him your mite should give.

VI.

The rules for Christian marriage made
Must be respected and obeyed.

100

THE SEVEN SACRAMENTS.

PART I.

THE Church has SEVEN SACRAMENTS,
As we must all believe:
But THREE there are more requisite
To know and to receive.

The three most necessary Sacraments which every one ought to know.

1*st.*—BAPTISM washes out the sin
Which Adam did commit:
The sins which we ourselves have done.
2*d.*– CONFESSION will remit.

3*d.*—The EUCHARIST we know to be
The body and blood divine
Of Jesus Christ, both God and man,
In form of bread and wine.

PART II.

The four other Sacraments, which all must know and understand at least when they have to receive them.

4th.—In CONFIRMATION we believe
The Holy Ghost is given;

5th.—In EXTREME UNCTION we get strength
To die and go to Heaven.

6th.—By HOLY ORDERS priests are made,
And get both power and grace:

7th.—And MATRIMONY blesses those
Who married life embrace.

All praise and thanks to Jesus be,
And to His holy blood,
By Him we have the Sacraments,
The source of every good.

101

ACT OF CONTRITION.

GOD of mercy and compassion!
Look with pity upon me!
Father! let me call Thee Father!
'Tis Thy child returns to Thee!
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them,
Never will I sin again.

By my sins I have deserved
Death and endless misery;
Hell with all its pains and torments,
And for all eternity!
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them,
Never will I sin again.

By my sins I have abandoned
Right and claim to heaven above;
Where the saints rejoice for ever
In a boundless sea of love.
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them,
Never will I sin again.

See our Saviour, bleeding, dying,
On the Cross of Calvary,
To that Cross my sins have nailed Him,
Yet He bleeds and dies for me.
Jesus! Lord! I ask for mercy,
Let me not implore in vain!
All my sins—I now detest them,
Never will I sin again.

102

SHORT ACT OF CONTRITION.

Father, let Thy guilty child
Call Thee by that dear name again,
O think how Thy sweet Jesus died,
Imploring grace for sinful men.
I love Thee, God, Thou art so good,
And therefore for my sins I grieve.
I hate them, and will sin no more,
And bad occasions I will leave.

103

ANOTHER SHORT ACT OF CONTRITION.

God of Mercy pity us,
With weeping hearts we cry:
Do Thou then kindly pardon us
And hear thy children's sigh.

My God, because Thou art so good,
With sorrow I deplore
How I offended Thee by sin,
I will offend no more.

104

LITANY OF THE BLESSED VIRGIN.

YRIE eléison.
Christe eléison.
Kyrie eléison.
Christe audi nos.
Christe exáudi nos.
Pater de cœlis Deus, *miserére nobis.*
Fili Redémptor mundi Deus, *miserére nobis.*
Spiritus Sancte Deus, *miserére nobis.*
Sancta Trínitas, unus Deus, *miserére nobis.*
Sancta Maria, *ora pro nobis.*
Sancta Dei Génitrix,
Sancta Virgo Virginum,
Mater Christi,
Mater divínæ grátiæ,
Mater purissima,
Mater castissima,
Mater invioláta,
Mater intemeráta,
Mater amábilis,
Mater admirábilis,
} *Ora pro nobis.*

Mater Creatóris,
Mater Salvatóris,
Virgo prudentíssima,
Virgo veneránda,
Virgo prædicánda,
Virgo potens,
Virgo clemens,
Virgo fidélis,
Speculum justítiæ,
Sedes sapiéntiæ,
Causa nostræ lætítiæ,
Vas spirituále,
Vas honorábile,
Vas insígne devotiónis,
Rosa mystica,
Turris Davídica,
Turris ebúrnea,
Domus áurea,
Fœderis arca,
Jánua cœli,
Stella matutína,
Salus infirmórum,
Refúgium peccatórum,
Consolátrix afflictórum,
Auxílium Christianórum,
Regína Angelórum,
Regína Patriarchárum,
Regína Prophetárum,
Regína Apostolórum,
Regína Mártyrum,
Regína Confessórum,
Regína Vírginum,
Regína Sanctórum ómnium,
Regína sine labe originàli concépta,
Ora pro nobis.

Agnus Dei, qui tollis peccáta mundi, *parce nobis, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *exáudi nos, Dómine.*

Agnus Dei, qui tollis peccáta mundi, *miserére nobis.*

V. Ora pro nobis, sancta Dei Génitrix.

R. *Ut digni efficiámur promissiónibus Christi.*

Oremus.

GRATIAM tuam, quæsumus Domine, mentibus nostris infunde; ut qui, angelo nuntiante, Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur: Per eundem Christum Dominum nostrum. *Amen.*

105

TE DEUM LAUDAMUS.

PARAPHRASE.

HOLY God, we praise Thy name!
Lord of all, we bow before Thee!
All on earth Thy sceptre claim,
All in Heav'n above adore Thee:
Infinite Thy vast domain,
Everlasting is Thy reign.

Hark! the loud celestial hymn
Angel choirs above are raising!
Cherubim and Seraphim
In unceasing chorus praising,
Fill the heavens with sweet accord:
Holy! Holy! Holy Lord!

Lo! the Apostolic train
Join Thy sacred name to hallow!
Prophets swell the loud refrain,
And the white-robed Martyrs follow;
And from morn till set of sun,
Through the Church the song goes on.

Holy Father, Holy Son,
Holy Spirit, three we name Thee,
While in essence, only One
Undivided God, we claim Thee;
And adoring bend the knee,
While we own the mystery.

Thou art King of Glory, Christ!
Son of God, yet born of Mary,
For us sinners sacrificed,
And to death a tributary:
First to break the bars of death,
Thou hast opened Heaven to faith.

From Thy high celestial home,
Judge of all, again returning,
We believe that Thou shalt come,
On the dreadful Doom's-day morning,
When Thy voice shall shake the earth,
And the startled Dead come forth.

Spare Thy people, Lord, we pray,
By a thousand snares surrounded:
Keep us without sin to-day,
Never let us be confounded.
Lo! I put my trust in Thee,
Never, Lord, abandon me.

106

TE DEUM LAUDAMUS.

TE Deum laudámus; * te Dóminum confitémur.
Te ætérnum Patrem * omnis terra venerátur.
Tibi omnes ángeli, * tibi cœli, et univérsæ potestátes:
Tibi chérubim et séraphim * incessábili voce proclámant:
Sanctus, sanctus, sanctus, * Dóminus Deus Sábaoth;
Pleni sunt cœli et terra,* majestátis glóriæ tuæ.
Te gloriósus * Apostólorum chorus.
Te Prophetárum * laudábilis númerus.
Te Mártyrum candidátus * laudat exércitus.
Te per orbem terrárum * sancta confitétur Ecclésia.
Patrem * imménsæ majestátis.
Venerándum tuum verum * et únicum Fílium.
Sanctum quoque * Paráclitum Spíritum.
Tu Rex glóriæ,* Christe.
Tu Patris * sempitérnus es Fílius.
Tu ad liberándum susceptúrus hóminem,* non horruísti Vírginis úterum.
Tu devícto mortis acúleo, * aperuísti credéntibus regna cœlórum.
Tu ad déxteram Dei sedes, * in glória Patris.
Judex créderis * esse ventúrus.
† Te ergo quæsumus, tuis fámulis súbveni, * quos pretióso sánguine redemísti.
Æterna fac cum Sanctis tuis, * in glória numerári.
Salvum fac pópulum tuum, Dómine, * et bénedic hæreditáti tuæ.
Et rege eos, et extólle illos,* usque in ætérnum.
Per síngulos dies * benedícimus te.
Et laudámus nomen tuum in sæculum;* et in sæculum saeculi.
Dignáre, Dómine, die isto, * sine peccáto nos custodíre.
Miserére nostri, Domine,* miserére nostri.

† During this verse it is usual to kneel.

Fiat misericórdia tua, Dómine, super nos: * quemádmodum sperávimus in te.

In te, Dómine, sperávi; * non confúndar in aetérnum.

On occasions of Thanksgiving the following are added:

V. Benedíctus es Dómine, Deus Patrum nostrórum.
R. Et laudábilis, | et gloriósus in saecula.
V. Benedicàmus Patrem et Filium, | cum Sancto Spíritu.
R. Laudémus et superexaltémus eum | in saecula.
V. Benedíctus es, Dómine, | in firmaménto cœli.
R. Et laudábilis, et gloriósus, | et superexaltátus in saecula.
V. Bènedic, ánima mea, Dómino.
R. Et noli oblivísci | omnes retributiónes ejus.
V. Dómine, exáudi oratiónem meam.
R. Et clamor meus ad te véniat.
V. Dóminus vobíscum.
R. Et cum spìritu tuo.

Oremus.

Deus, cujus misericordiae non est numerus, et bonitatis infinitus est thesaurus: piissimae majestati tuae pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad praemia futura disponas.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.

Deus, qui neminem in te sperantem nimium affligi permittis, sed pium precibus praestas auditum: pro postulationibus nostris, votisque susceptis gratias agimus, te piissime deprecantes, ut a cunctis semper muniamur adversis. Per Christum Dominum nostrum.

R. Amen.

Hymn to St. Aloysius.

THE youth who wealth and courts despised,
His spotless mind above to raise,
Who every rising thought chastised,
'Tis Aloysius claims our lays.
CHORUS.—Amiable and angelic youth,
Aloysius, pray for us.

2 His infant words, the first he frames,
He utters with a trembling voice ;
Jesus and Mary, hallowed names,
Dwell on his lips, and speak his choice.
CHORUS.—Amiable and angelic, &c.

3 *Delighting in the Lord alone,
All earthly pleasures he forsakes,
And ere yet half to manhood grown,
His virgin vows to Mary makes.
CHORUS.—Amiable, &c.

4 Enamored of celestial joys,
"Let pride and wealth my choice withstand,
I scorn their gifts, they are but toys,"
He said, and joins Loyola's band.
CHORUS.—Amiable, &c.

5 To gain perfection's utmost height
He tries, nor was his trial vain ;
Of sanctity a model bright
He stands, a mirror clear of stain.
CHORUS.—Amiable, &c.

* The compiler has taken the liberty of altering the first two lines of this verse. As usually printed, they run thus: "Charmed with the Deity alone, Terrestrial pursuits he forsakes." Now, in singing the first of these lines, the music would cause the word "with" to receive, improperly of course, an accent; and the second line contains one syllable too much,—unless the word "terrestrial" should be pronounced as a trisyllable, in which case an accent would fall, improperly, on the first syllable of the following word, "pursuit."

VESPERS.

Priest. Deus, in adjutorium, etc.

Choir. Dómine, | ad adjuvándum me festína. Glória Patri, | et Filio, | et Spirítui Sancto. Sicut erat in principio, | et nunc, et semper, | et in sæcula | sæculórum. Amen. | Alleluia.

(From Septuagesima Sunday until Thursday in Holy Week, instead of *Alleluia*, is sung the following:)

Laus tibi, Dómine, | Rex ætérnæ glóriæ.

Ps. 109. DIXIT DOMINUS.

DIXIT Dóminus | Dómino meo: * Sede a dextris meis:

2. Donec ponam | inimícos tuos, * scabéllum | pedum tuórum.

3. Virgam virtútis tuæ | emíttet Dóminus ex Sion: * dominére in médio | inimicórum tuórum.

4. Tecum princípium in die virtútis tuæ | in splendóribus Sanctórum: * et útero | ante lucíferum génui te.

5. Jurávit Dóminus, | et non pœnitébit eum: * Tu és sacérdos in ætérnum | secúndum órdinem Melchísedéch.

6. Dóminus | a dextris tuis: * confrégit | in die íræ suæ reges.

7. Judicábit in natiónibus, | implébit ruínas: * conquassábit cápita | in terra multórum.

8. De torrénte | in via bibet: * proptérea | exaltábit caput.

Glória | Patri, et Filio, * et Spirítui Sancto.

Sicut erat in princípio | et nunc, et semper, * et in sæcula | sæculórum. Amen.

Ps. 110. CONFITEBOR.

CONFITEBOR tibi, Dómine, | in toto corde meo: * in consílio justórum, | et congregatióne.

2. Magna | ópera Dómini: * exquisíta | in omnes voluntátes ejus.

3. Conféssio et magnificéntia | opus ejus: * et justítia ejus manet | in sæculum sæculi.

4. Memóriam fecit mirabílium suórum | miséricors et miserátor Dóminus: * escam | dedit timéntibus se.

5. Memor erit in sæculum | testaménti sui: * virtútem óperum suórum | annuntiábit pópulo suo:

6. Ut det illis | hæreditátem géntium: * ópera mánuum ejus | véritas et judícium.

7. Fidélia ómnia mandáta ejus, | confirmáta in sæculum sæculi, * facta in veritáte | et æquitáte.

8. Redemptiónem misit | pópulo suo: * mandávit in æternum | testaméntum suum.

9. Sanctum et terríbile | nomen ejus: * inítium sapiéntiæ | timor Dómini.

10. Intelléctus bonus | ómnibus faciéntibus eum: * laudátio ejus manet | in sæculum sæculi.

Glória | Patri, et Fílio, * et Spiritui Sancto.

Sicut erat in princípio, | et nunc, et semper, * et in sæcula | sæculórum. Amen.

Ps. 111. BEATUS VIR.

BEATUS vir | qui timet Dóminum: * in mandátis ejus volet nimis.

2. Potens in terra | erit semen ejus: * generátio rectórum | benedicétur.

3. Glória et divítiæ | in domo ejus: * et justítia ejus manet | in sæculum sæculi.

4. Exórtum est in ténebris | lumen rectis: * miséricors, | et miserátor, et justus.

5. Jucúndus homo qui miserétur et cómmodat | dispónet sermónes suos in judício: * quia in ætérnum | non commovébitur.

6. Ín memória ætérna | erit justus: * ab auditióne mala | non timébit.

7. Parátum cor ejus speráre in Dómino, | confirmátum est cor ejus : * non commovébitur | donec despíciat inimícos suos.

8. Dispérsit, dedit paupéribus; | justítia ejus manet in sæculum sæculi: * cornu ejus | exaltábitur in glória.

9. Peccátor vidébit, et irascétur; | déntibus suis fremet et tabéscet: * desidérium | peccatórum períbit.

Glória | Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, | et nunc, et semper, * et in sæcula | sæculórum. Amen.

Ps. 112. LAUDATE, PUERI.

LAUDATE, | púeri, Dóminum: * laudáte nomen Dómini.

2. Sit nomen Dómini | benedíctum: * ex hoc nunc, | et usque in sæculum.

3. A solis ortu | usque ad occásum: * laudábile | nomen Dómini.

4. Excélsus | super omnes gentes Dóminus: * et super cœlos | glória ejus.

5. Quis sicut Dóminus Deus noster | qui in altis hábitat: * et humília réspicit | in cœlo et in terra?

6. Súscitans | a terra ínopem: * et de stércore | érigens páuperem :

7. Ut cóllocet eum | cum princípibus: * cum princípibus | pópuli sui.

8. Qui habitáre facit | stérilem in domo: * matrem | filiórum lætántem.

Glória | Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, | et nunc, et semper, * et in sæcula | sæculórum. Amen.

Ps. 116. LAUDATE DOMINUM.

LAUDATE Dóminum, | omnes gentes: * laudate eum, | omnes pópuli:

2. Quóniam confirmáta est super nos | misericórdia ejus: * et véritas Dómini | manet in ætérnum.

Glória | Patri, et Fílio, * et Spirítui Sancto.

Sicut erat in princípio, | et nunc, et semper, * et in sæcula | sæculórum. Amen.

ON SUNDAYS.

Lucis Creator optime,
Lucem dierum proferens,
Primordiis lucis novæ,
Mundi parans originem.

Qui mane junctum vesperi;
Diem vocari præcipis:
Illabitur tetrum chaos;
Audi præces cum fletibus.

Ne mens gravata crimine,
Vitæ sit exul munere,
Dum nil perenne cogitat,
Seseque culpis illigat.

Cœleste pulsat ostium,
Vitale tollat præmium,
Vitemus omne noxium
Purgemus omne pessimum.

Præsta, Prater piissime,
Patrique compar unice,
Cum Spiritu Paraclito,
Regnans per omne sæcula.
Amen.

V. Dirigatur, Domine, oratio mea
R. Sicut incensum in conspectu tuo.

ON FESTIVALS OF B. V. M.

Ave, maris stella,
Dei Mater alma,
Atque semper virgo,
Fælix cœli porta.

Sumens illud Ave
Gabrielis ore,
Funda nos in pace,
Mutans Evæ nomen.

Virgo singularis,
Inter omnes mitis,
Nos culpis solutos,
Mites fac et castos.

Vitam præsta puram,
Iter para tutum,
Ut videntes Jesum
Semper collætemur.

Sit laus Deo Patri.
Summo Christo decus,
Siritui sancto
Tribus honor unus.
Amen.

V. Diffusa est gratia in labiis tuis
R. Propterea benedixit te Deus in aeternum.

MAGNIFICAT.

MAGNIFICAT * ánima mea Dóminum.

2. Et exultávit | spíritus meus:* in Deo | salutári meo.

3. Quia respéxit | humilitátem | ancillæ suæ: * ecce enim | ex hoc beátam me dicent | omnes generatiónes.

4. Quia fecit mihi | magna qui potens est: * et sanctum nomen ejus.

5. Et misericórdia ejus | a progénie in progénies * timéntibus eum.

6. Fecit poténtiam | in bráchio suo: * dispérsit supérbos | mente cordis sui.

7. Depósuit | poténtes de sede, * et exaltávit húmiles.

8. Esuriéntes | implévit bonis: * et dívites | dimísit inánes.

9. Suscépit Israel | púerum suum: * recordátus | misericórdiæ suæ.

10. Sicut locútus est | ad patres nostros: * Abraham, | et sémini ejus in sæcula.

Glória | Patri, et Filio * et Spirítui Sancto.

Sicut erat | in princípio, | et nunc, et semper: * et in sæcula | sæculorum. Amen.

AT THE BENEDICTION OF THE BLESSED SACRAMENT.

O Salutaris Hostia
Quæ cœli pandis ostium:
Bella premunt hostilia,
Da robur, fer auxilium.

Uni Trinoque Domino
Sit sempiterna gloria,
Qui vitam sine termino,
Nobis donet in patria.
Amen.

Jesu, salvator hominum,
Et spes perennis omnium,
Ab alvo nascens virginis
Tu carnem nostram induis;
Quum Sacramentum colimus,
Fac ut amemus fortius.

Nobis sub bina specie
Corpus dedisti et animam,
Ut duplicis substantiæ
Totum cibares hominem:
Quum Sacramentum colimus,
Fac ut amemus fortius.

Hinc Te præcantes quæsumus,
Ignosce culpis omnibus,
Et corda sursum subleva
Ad Te, superna gratia.
Quum Sacramentum colimus,
Fac ut amemus fortius.

TANTUM ERGO.

Tantum ergo Sacramentum
Veneremur cernui;
Et antiquum documentum
Novo cedat ritui.
Præstet fides supplementum
Sensuum defectui.

Genitori, Genitoque
Laus et jubilatio,
Salus, honor, virtus quoque
Sit et benedictio:
Procedenti ab utroque
Compar sit laudatio.
Amen.

V. Panem de cœlo præstitisti eis.
R. Omne delectamentum in se habentem.

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